The Syriac Book of Steps 3

Texts from Christian Late Antiquity

12c

Series Editor

George Anton Kiraz

TeCLA (Texts from Christian Late Antiquity) is a series presenting ancient Christian texts both in their original languages and with accompanying contemporary English translations.

The Syriac Book of Steps 3

Syriac Text and English Translation

Fascicle 3

Translation and Introduction by

Robert A. Kitchen

Martien F. G. Parmentier

gorgias press

2014

Gorgias Press LLC, 954 River Road, Piscataway, NJ, 08854, USA

www.gorgiaspress.com

Copyright © 2014 by Gorgias Press LLC

All rights reserved under International and Pan-American Copyright Conventions. No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, scanning or otherwise without the prior written permission of Gorgias Press LLC.

2014 a

ISBN 978-1-59333-981-4 **ISSN 1935-6846**

Library of Congress Cataloging-in-Publication Data

A Cataloging-in-Publication record is available from the Library of Congress.

Printed in the United States of America

TABLE OF CONTENTS

Table of Contents v
Introduction vii
Text and Translation 1

INTRODUCTION

This is the third fascicle of the discourses of *The Book of Steps* (also known as *Liber Graduum*), containing *mēmrē* 21–30, which are the concluding *mēmrē* of this lengthy work. Brief introductions have been included in Fascicle 1 (*Preface* and *mēmrē* 1–10) and Fascicle 2 (*mēmrē* 11–20), and a full introduction can be found in *The Book of Steps: The Syriac Liber Graduum*, translation and introduction by Robert A. Kitchen and Martien F. G. Parmentier (Kalamazoo, Michigan: Cistercian Publications, 2004). From this volume the English translation has been borrowed with permission and accompanied by the Syriac text on the facing pages in this third fascicle in the series *Texts of Christian Late Antiquity*. Again, a short review of the background and shape of *The Book of Steps* will assist the reader in appreciating the distinctive character of these final ten *mēmrē*.

The Book of Steps is a collection of 30 discourses or *mēmrē* on the spiritual life written by an intentionally anonymous author. This anonymity affects the problem of the date of composition, along with the author's and intended audience's location. A handful of clues point to a probable location in present-day northeast Iraq, which would have been within the Persian Empire in early Christianity. The date is debated much more, although the latter third of the fourth century to the end of the first third of the fifth century encompass most of the suggestions. The author depicts a pre-monastic Christian community, most likely living in and around a village or town, in which attention focuses on two levels of committed Christians — the Upright (*kēnē*), a lay group of married members, who own property and engage in work and professions, and perform the active ministries of charity; and the Perfect (*gmīrē*), who are celibate, do not own property and pointedly do not work, practicing the life of prayer, teaching and conflict mediation.

The 30 *mēmrē* vary greatly in length and literary genre from rules for both Upright and Perfect and promotion of the ascetical life to sermons, responses to controversial issues and dilemmas, and biblical exegeses. While a chronological ordering of the *mēmrē* is not apparent, the final ten *mēmrē* continue to develop an advanced theological perspective on perfection and the ascetical life through the windows of scripture. The last five *mēmrē*, however, bring in the author's growing disappointment in the decline of standards and behavior among the Perfect; and a surprising encouragement of the Upright whom the author deems just shy of Perfection. This latter assessment is virtually unprecedented in the ascetical literature of Late Antiquity. Nevertheless, as the 30th *mēmrā* concludes, this is the last historical note we hear of this anonymous community and author.

A summary of the content of the third set of *mēmrē* or discourses (21–30) follows.

Twenty-first Mēmrā: On the Tree of Adam. Jesus, the Tree of Life, is the fulfillment of what Adam was meant to be in the Garden before he sinned. Perfection recaptures the status which Adam and Eve had possessed before the Fall.

Twenty-Second Mēmrā: *On the Judgments which do not save those who observe them.* Uprightness is not merely the application of "an eye for an eye." God has appointed evil judges and kings to judge people harshly, while restraining their evil tendencies. The Ten Commandments and the Gospel are sufficient for salvation.

Twenty-Third Mēmrā: On Satan and Pharaoh and the Israelites. An extended Biblical exposition on how God permits free will in evil people, Pharaoh being the case in point here. God did not predestine the hardness of heart of Pharaoh, for such a disposition was derived from Satan. God's kindness, however, elicited the rebellion of Pharaoh, just as Jesus' humility brought out resistance among the Jewish leaders.

Twenty-Fourth Mēmrā: On Repentance. Repentance and redemption are required for all Christians below the step of Uprightness. God's mercifulness, which is contrary to reason, created Uprightness as a way to escape the taste of death. The Perfect are beyond the need for repentance and mercy, having no enemies in their hearts upon whom to be merciful.

Twenty-Fifth Mēmrā: On the Voice of God and of Satan. This is a sermon calling upon both the Upright and the Perfect to distinguish correctly the divine or satanic motives behind their manner of life. The author cautions the Perfect not to be seduced into adopting the worldly ways of the Upright. The Upright are exhorted not to cease their upward journey to Perfection.

Twenty-Sixth Mēmrā: On the Second Law which the Lord Established for Adam. A discourse directed to the Upright who live by the law God gave to Adam after his transgression of the first law. The Gospel of Jesus is the same one against which Adam transgressed, so there is still hope for the Upright to reach Perfection.

Twenty-Seventh Mēmrā: About the History of the Thief who is Saved. The title bears no apparent relation to the subject matter of the text, which is a sermonic discourse on the necessity of one's readiness to suffer like Jesus on the way to Perfection. Concern is expressed for immature Christians lest they stray into idolatry or paganism. They should not leave home until they are mature enough to withstand the lies, slanders and injustices incurred on the Christian pilgrimage.

Twenty-Eighth Mēmrā: On the Fact That the Human Soul is Not Identical with the Blood. This is a theological exposition on the inbreathing of the Holy Spirit, the Paraclete, given to the Perfect; and the lesser gift of the Holy Spirit given to the Upright. The latter part of the *mēmrā* returns to the theme of the Visible Church (cf. *Mēmrā* Twelve) as the image of the heavenly church: Abraham is the example of one who was saved while being married and having many possessions.

Twenty-Ninth Mēmrā: On the Discipline of the Body. A sermon directed to the entire church to conduct its ministry with passion and enthusiasm, not just carrying out its functions "by rote." The author expresses concern over the lapses of the Perfect and exhorts the Upright to treat others well and follow their own rule.

Thirtieth Mēmrā: On the Commandments of Faith and the Love of the Solitaries. The second longest *mēmrā* begins by distinguishing between the commandments and disciples of faith and love — the latter two groups being intermediaries between the Upright and the Perfect. A summary of the standards of Perfection is given. The author concludes the work with a strong affirmation of the ministry and salvation of the Upright, Zacchaeus being the model.

TEXT AND TRANSLATION

Memra-Twenty-One

ON THE TREE OF ADAM

Summary: Jesus, the Tree of Life, is the fulfillment of what Adam was meant to be in the Garden before he sinned. Perfection recaptures the status of Adam and Eve possessed before the Fall. (c.584)

1. Now I will begin to explain about the good tree, how it exists and how it stands, and concerning the tree of the knowledge of good and evil, which is the evil one, toil, anxiety, and the thought of transitory things by which Adam and Eve tasted death. For through it they came to know evil, which they had not known. After they ate from it they knew evil, which is death, [which] they had not known. After they obeyed the evil one and observed the earth and saw this thing on [the earth] and loved it, evil had power over them and they knew it, as it is written, 'On the day when you transgress against my word, you shall surely die'.[1]

Because (c.585) God had only taught what is good to Adam and Eve when he created them, they did not know evil until they had obeyed Satan and he taught them evil. Because of this Satan is called the 'Tree', through which Adam and Eve knew evil and good. They learned good

1. Gn 2:17

ھەزرىتى ئىبراھىم ۋە ئىسھاق ئەلەيھىسسالام ھەققىدە

(1) بۇ ۋاقىتلاردا ئاللاھ ئىبراھىمنى سىنىماقچى بولدى. ئۇ ئىبراھىمغا ئۇنىڭ ئىسمى بىلەن چاقىردى. ئىبراھىم: «مەن بۇ يەردە تۇرىمەن» دەپ جاۋاب بەردى. ئاللاھ ئۇنىڭدىن ئۆزىنىڭ يالغۇز ئوغلى ئىسھاقنى ئېلىپ مورىيا زېمىنىغا بېرىپ، ئۇ يەردە ئۇنى ئۆرتەپ قۇربانلىق قىلىشنى بۇيرۇدى. ئۇ ئاللاھ كۆرسەتكەن تاغقا بېرىپ، ئۇ يەردە قۇربانلىق ئۈچۈن ياغاچ تەييارلىدى. ئاندىن ئۇ ئوغلىنى ئېلىپ ئۆز يۇرتىدىن چىقىپ كەتتى. ئۇلار ئۈچ كۈن يول يۈرگەندىن كېيىن، ئىبراھىم ئۇلارنىڭ ئۇزاقتىن قۇربانلىق قىلىدىغان جايغا يېقىنلاشقانلىقىنى كۆردى. ئۇ ئۆز ئوغلىغا ياغاچلارنى يۈكلەپ قويۇپ، ئۆزى بىلەن بىللە ئېلىپ كەلگەن ئوت ۋە پىچاقنى ئېلىپ ئالدىغا ماڭدى.

ئوغلى ئۇنىڭدىن: «ئاتا، ئوت ۋە پىچاق بار، لېكىن قۇربانلىق قىلىدىغان قوزا قېنى؟» دەپ سورىدى. ئىبراھىم ئۇنىڭغا: «ئوغلۇم، ئاللاھ ئۆزىگە قۇربانلىق قىلىدىغان قوزىنى ئۆزى تەمىنلەيدۇ» دەپ جاۋاب بەردى. ئۇلار بىللە ماڭدى. ئۇلار ئاللاھ كۆرسەتكەن جايغا يېتىپ كەلگەندە، ئىبراھىم ياغاچلارنى تىزىپ، ئوغلىنى باغلاپ، ياغاچلارنىڭ ئۈستىگە ياتقۇزدى. ئاندىن پىچاقنى

from God, and evil from Satan. They became 'knowers of good and evil'[2] and from there the enmity of impiety bound Adam and his children.

Because of this, God said to them, 'Do not eat from the tree of the knowledge of good and evil',[3] that is, do not listen to it because it will teach you all sorts of evil things and take you away from heavenly things and from the kindness of your Creator. It will bind you up in transitory things and in toil, anxiety, and pride; and it will make you renounce your Creator and slay one another. You will become children of the curse and children of darkness and [the Tree] will become a lord over you and feed you the poison of death.

And look, today the children of Adam still eat with the hardness of their heart from this tree, which makes known [to them] evil and teaches them to be bound on the earth by transitory things. Now they are bound and strangled by anxiety and the thought of these transient things because they have not lowered themselves (c.588) and sanctified and emptied themselves of those things that pass away with the earth. The whole [reason] why they are bound to the earth is because they have not emptied themselves of it. Neither do they learn from God nor from a person of God how they may be bound up with our Lord in that world in which there is no death where they will eat the life-giving words of our Lord. They shall eat our Lord and live and become great and be perfected through him.[4]

2. Therefore, if you wish to be saved from the death of the Tree, which has killed our father Adam and us as well, and, moreover, [if] you do not wish to die, renounce and distance yourself from Satan and his teaching: that is, from Satan, from everything evil, from the world, from its anxiety, and from everything that Jesus had said to abandon through lowliness, prayer, and fasting while keeping the commandments.

2. Gn 3:5 3. Gn 2:17 4. Jn 6:58

ﻫﻲ ﺃﻛﺒﺮ: ﻣﺠﻤﻮﻋﺔ ﻣﻦ ﺍﻟﺤﺮﻭﻑ ﺍﻟﻤﺘﺼﻠﺔ. ﻭﻫﻲ ﺃﻳﻀﺎً ﻣﺎ ﻳﺴﻤﻰ ﺍﻟﻤﺘﺮﺍﺩﻓﺎﺕ ﻭﺍﻟﻤﺸﺘﺮﻙ ﺍﻟﻠﻔﻈﻲ.

ﻭﻳﻘﺎﻝ ﺇﻥ ﺃﻛﺒﺮ ﻣﻌﺠﻢ ﻟﻠﻐﺔ ﻣﺎ ﻫﻮ ﻣﻌﺠﻢ ﺍﻟﻠﻐﺔ ﺍﻟﻌﺮﺑﻴﺔ ﻟﻠﺰﻣﺨﺸﺮﻱ ﻭﻟﻴﺲ ﻟﻠﺠﻮﻫﺮﻱ ﻛﻤﺎ ﻳﻘﺎﻝ ﻋﺎﺩﺓ. ﻭﻫﺬﺍ ﻏﻴﺮ ﺻﺤﻴﺢ ﻓﺈﻥ ﻟﻜﻞ ﻣﻨﻬﻤﺎ ﻣﻴﺰﺓ ﻭﻓﺎﺋﺪﺓ ﻟﻴﺴﺖ ﻟﻠﺜﺎﻧﻲ. ﻭﻟﻜﻦ ﺍﻟﺠﻮﻫﺮﻱ ﻫﻮ ﺃﻭﻝ ﻣﻦ ﺟﻤﻊ ﺍﻟﻠﻐﺔ ﻭﺭﺗﺒﻬﺎ ﻋﻠﻰ ﺣﺮﻭﻑ ﺍﻟﻬﺠﺎﺀ ﻭﻫﻮ ﺃﻭﻝ ﻣﻦ ﺃﻟﻒ ﻛﺘﺎﺑﺎً ﻓﻲ ﺍﻟﻠﻐﺔ ﻭﺳﻤﺎﻩ ﺑﺎﻟﺼﺤﺎﺡ ﻭﻫﻮ ﺃﻭﻝ ﻣﻦ ﺳﻤﻰ ﻛﺘﺎﺑﻪ ﺑﻬﺬﺍ ﺍﻻﺳﻢ ﻭﻟﻜﻦ ﺍﺳﻢ ﺍﻟﺼﺤﺎﺡ ﻟﻴﺲ ﻣﻦ ﺍﺧﺘﺮﺍﻋﻪ ﻭﺇﻧﻤﺎ ﻫﻮ ﻣﻮﺟﻮﺩ ﻓﻲ ﻛﻼﻡ ﺍﻟﻌﺮﺏ ﻭﻗﺪ ﺟﺎﺀ ﻓﻲ ﺍﻟﺤﺪﻳﺚ ﺍﻟﺼﺤﺎﺡ ﻣﻦ ﺍﻟﻠﻐﺔ ﻭﻫﻮ ﺍﻟﻜﺜﻴﺮ ﻭﻗﺪ ﺳﻤﻰ ﺍﻟﺠﻮﻫﺮﻱ ﻛﺘﺎﺑﻪ ﺑﺎﻟﺼﺤﺎﺡ ﻟﻜﺜﺮﺓ ﻣﺎ ﻓﻴﻪ ﻣﻦ ﺍﻟﻠﻐﺔ ﻭﻗﺪ ﺍﺷﺘﻤﻞ ﻋﻠﻰ ﺛﻼﺛﺔ ﺁﻻﻑ ﻣﺎﺩﺓ ﻭﻟﻜﻦ ﻣﺎ ﻓﻴﻪ ﻣﻦ ﺍﻟﺘﻜﺮﺍﺭ ﻳﻘﺮﺏ ﻣﻦ ﺍﻟﻨﺼﻒ ﻭﻗﺪ ﺍﺳﺘﺪﺭﻙ ﺍﻟﺼﻐﺎﻧﻲ ﻋﻠﻰ ﺍﻟﺠﻮﻫﺮﻱ ﺃﻟﻔﺎﻇﺎً ﻛﺜﻴﺮﺓ ﻭﻟﻜﻦ ﺍﻟﺼﻐﺎﻧﻲ ﻟﻢ ﻳﺴﺘﺪﺭﻙ ﻋﻠﻰ ﺍﻟﺠﻮﻫﺮﻱ ﺷﻴﺌﺎً ﻣﻦ ﺍﻟﻠﻐﺔ ﻭﺇﻧﻤﺎ ﻫﻮ ﻣﺠﺮﺩ ﺟﻤﻊ ﻟﻤﺎ ﻓﺎﺗﻪ ﻣﻦ ﺍﻟﻠﻐﺔ ﻭﻟﻴﺲ ﻫﻮ ﺍﻟﺬﻱ ﺍﺳﺘﺪﺭﻙ ﻋﻠﻰ ﺍﻟﺠﻮﻫﺮﻱ

Moreover, I will explain what the teaching of the evil one is, who harms the Upright ones because they are held fast in this world by transitory things and are far removed from the Perfect, for [the Perfect by contrast] are spiritually bound in that world of light. I will explain how God first commanded Adam to become a perfect saint, just like the watchers and angels in heaven, so that while living physically on the earth, being stripped (c.589) of everything in it, he might dwell spiritually in heaven with the angels while his mind is clothed with the glory of his Creator and the earth is not seen by him.

The good tree, in that world of light invisible to the eyes of flesh, is our Lord Jesus. He is the tree of life who gives everything life by its fruits wherever the perfect will of God is, as our Lord said, 'Pray so that the will of God might be on earth as it is in heaven'.[5] That is, as there is quiet and peace and harmony between the great and the small, making a joyful noise together, and there is no one there who is superior to one smaller than him, nor one who despises someone greater than him, so pray that all people may become like this.

3. The fruits of that good tree are these spiritual fruits of which the apostle spoke, 'Let us cling to the Spirit and submit ourselves to it, and let us not be vainglorious, making light of each other and envying one another for evil [purposes]'.[6] Everyone who imitates [our Lord] yields these fruits and becomes perfect. 'It is excellent to be jealous for good things at all times.'[7] But these spiritual fruits are: 'Let us put on mercy, pity, harmony, peace, and the glory of our Lord';[8] that is, let us submit ourselves to one another through these spiritual fruits with love, patience, kindness, lowliness, endurance, moderation, (c.592) and holiness without desire. These are the spiritual fruits on which the

5. Mt 6:10
6. Ga 5:25-26
7. Tt 2:14
8. Col 3:12

ﻭﺍﻟﻘﻠﻢ ﺃﻣﺎ ﻫﺬﻩ ﺍﻟﻤﺤﻜﻤﺔ ﻭﺍﻟﻤﻌﻠﻢ ﺍﻟﻌﺎﻟﻢ ﺍﻟﻤﺘﻘﻦ ﻫﻲ ﺍﻟﺘﻲ ﻭﺍﻟﺘﻤﺖ ﺍﻟﻤﺤﺒﺔ ﻭﺍﻟﻤﻮﺩﺓ ﻣﻦ ﺍﻟﻤﻠﻚ ﺍﻟﻌﻼﻡ ﻭﺍﻟﻤﺘﻜﻠﻢ ﺍﻟﻔﻬﻴﻢ ﺍﻟﻤﺘﻔﻬﻢ ﻭﻫﻲ ﺍﻟﺘﻲ ﺍﻟﻤﻠﻚ ﺍﻟﻌﺎﻟﻢ ﺍﻟﻤﺘﻜﻠ

saints feed in Eden while separating these from the [commandments] that are hard for infants, so that may see these and, leaving [alone] the hard [commandments], cling to things that are humble. As the apostle said, 'Choose things that are humble and associate with them'.[9] 'Conduct yourself in these things', the Creator commanded Adam, 'your mind being in heaven as an inhabitant, but your body being on earth as a stranger and a sojourner. Above, serve and glorify [me] by these deeds as an angel among angels.'

That you were originally thus, our Lord and his apostles witness, for they came and showed the children of Adam [what] to do after he who was raised up had broken down by means of this way of life the fence of enmity, which stood between him and people. The apostle pointed out, saying, 'Everything is made new again in Christ',[10] as [God] had wanted Adam to become, and as he had been created before he transgressed against the commandment.

The latter will of our Lord matched the original one, the one of which I have spoken. See what is similar between the latter and the former: in the former, our Lord made Adam without anxiety and without [evil] thoughts; and in the latter, our Lord and his apostles commanded, 'Become without anxiety and without (c.593) [evil] thoughts'.[11] The former, God created Adam pure; and the latter, he commanded in the same way, 'You must become pure in your heart and you will be happy'.[12] He spoke in this way to Adam while he had not yet transgressed against the commandment, lest he obey the evil one and desire the earth and all in it. The latter will witness from above, 'Whoever does not get far away from the evil one and abandon everything on earth and look into heaven while being crucified will not attain that thing which Adam lost'.

4. When the apostle said that Christ has come again to make everything new[13]—as he has wished that Adam

9. Rm 12:16
10. Ep 1:10
11. 1 Co 7:32
12. Mt 5:8
13. Ep 1:10

ﻭَﻟَﻢْ ﺗَﻜُﻦْ ﻟَﻪُ ﻓِﺌَﺔٌ ﻳَﻨْﺼُﺮُﻭﻧَﻪُ ﻣِﻦْ ﺩُﻭﻥِ ﺍللهِ، ﻭَﻟَﺎ ﺍﻧْﺘَﺼَﺮَ ﻫُﻮَ ﻟِﻨَﻔْﺴِﻪِ. ﻭَﻗَﺪْ ﺃَﻏْﻨَﻰ ﺍللهُ ﺍﻟْﻤُﺆْﻣِﻦَ ﺑِﺎﻟْﻤَﻼَﺋِﻜَﺔِ ﻭَﺑِﺎﻟْﻤُﺆْﻣِﻨِﻴﻦَ ﻭَﺑِﺎﻟْﻤَﺨْﻠُﻮﻗَﺎﺕِ ﻭَﺑِﺎﻟْﻤَﻮْﺟُﻮﺩَﺍﺕِ ﻛُﻠِّﻬَﺎ ﻋَﻦْ ﻧَﺼْﺮِ ﺍللهِ ﻟَﻪُ ﻭَﺇِﻋَﺰَﺍﺯِ ﺩِﻳﻨِﻪِ ﻭَﺇِﻋْﻼَﺀِ ﻛَﻠِﻤَﺘِﻪِ. ﻭَﻟَﻘَﺪْ ﺃَﻏْﻨَﻰ ﺍللهُ ﺍﻟْﻤُﺆْﻣِﻦَ ﺑِﺎﻟْﻤُﺆْﻣِﻦِ ﻓِﻲ ﻧَﺼْﺮِ ﺍللهِ ﻭَﺇِﻋْﻼَﺀِ ﻛَﻠِﻤَﺘِﻪِ. ﻭَﻟَﻘَﺪْ ﺃَﻏْﻨَﻰ ﺍللهُ ﺍﻟْﻤُﺆْﻣِﻦَ ﺑِﺎﻟْﻤُﺆْﻣِﻦِ ﻓِﻲ ﻧَﺼْﺮِ ﺍللهِ ﻭَﺇِﻋْﻼَﺀِ ﻛَﻠِﻤَﺘِﻪِ.

ﻭَﻟَﻘَﺪْ ﺃَﻏْﻨَﻰ ﺍللهُ ﺍﻟْﻤُﺆْﻣِﻦَ ﺑِﺎﻟْﻤُﺆْﻣِﻦِ ﻓِﻲ ﻧَﺼْﺮِ ﺍللهِ ﻭَﺇِﻋْﻼَﺀِ ﻛَﻠِﻤَﺘِﻪِ: ﻭَﺍﻟْﻤُﺆْﻣِﻦُ ﻓِﻲ ﺣَﺎﺟَﺔٍ ﺇِﻟَﻰ ﺍللهِ ﻭَﺇِﻟَﻰ ﺭَﺳُﻮﻟِﻪِ ﻭَﺇِﻟَﻰ ﺍﻟْﻤُﺆْﻣِﻨِﻴﻦَ ﻓِﻲ ﺍﻟﺪُّﻧْﻴَﺎ ﻭَﺍﻟْﺂﺧِﺮَﺓِ ﻓِﻲ ﺣَﺎﺟَﺔٍ ﻣِﻦْ ﺃَﻣْﺮِ ﺍﻟﺪُّﻧْﻴَﺎ ﻭَﺍﻟْﺂﺧِﺮَﺓِ ﻓَﻠَﻴْﺲَ ﻳَﺴْﺄَﻝُ ﺍللهَ ﺷَﻴْﺌًﺎ ﻣِﻦْ ﺃَﻣْﺮِ ﺍﻟﺪُّﻧْﻴَﺎ ﻭَﺍﻟْﺂﺧِﺮَﺓِ ﺇِﻟَّﺎ ﺃَﻋْﻄَﺎﻩُ ﺇِﻳَّﺎﻩُ ﻭَﻟَﻮْ ﺳَﺄَﻟَﻪُ ﺟَﻤِﻴﻊَ ﻣَﺎ ﻳَﺴْﺄَﻟُﻪُ ﺍﻟْﺨَﻠْﻖُ ﻣِﻦْ ﺃَﻣْﺮِ ﺍﻟﺪُّﻧْﻴَﺎ ﻭَﺍﻟْﺂﺧِﺮَﺓِ ﻓَﺄَﻋْﻄَﺎﻫُﻢْ ﺟَﻤِﻴﻌًﺎ ﻣِﻦْ ﻏَﻴْﺮِ ﺃَﻥْ ﻳَﻨْﻘُﺺَ ﻣِﻦْ ﻣُﻠْﻜِﻪِ ﺷَﻴْﺌًﺎ.

ﻭَﻟَﻘَﺪْ ﺃَﻏْﻨَﻰ ﺍللهُ ﺍﻟْﻤُﺆْﻣِﻦَ ﺑِﺎﻟْﻤُﺆْﻣِﻦِ ﻓِﻲ ﺍﻟﺪُّﻧْﻴَﺎ ﻭَﺍﻟْﺂﺧِﺮَﺓِ: ﻓَﺈِﻥَّ ﺍﻟْﻤُﺆْﻣِﻦَ ﻟَﻴَﺴْﺄَﻝُ ﺍللهَ ﺍﻟْﺤَﺎﺟَﺔَ ﻣِﻦْ ﺣَﻮَﺍﺋِﺞِ ﺍﻟﺪُّﻧْﻴَﺎ ﻭَﺍﻟْﺂﺧِﺮَﺓِ ﻓَﻴَﻤْﻨَﻌُﻪُ ﺍللهُ ﺍﻟْﺤَﺎﺟَﺔَ ﻣِﻦْ ﺣَﻮَﺍﺋِﺞِ ﺍﻟﺪُّﻧْﻴَﺎ ﻭَﺍﻟْﺂﺧِﺮَﺓِ ﻭَﻫُﻮَ ﻟَﻪُ ﻣُﺴْﺘَﺤِﻖٌّ ﻓَﻴَﺴْﺄَﻟُﻪُ ﻓَﻴَﻤْﻨَﻌُﻪُ ﺣَﺘَّﻰ ﺍﻟْﻤُﺆْﻣِﻦُ ﻟَﻴَﺴْﺄَﻝُ ﺍللهَ ﺍﻟْﺤَﺎﺟَﺔَ ﻣِﻦْ ﺣَﻮَﺍﺋِﺞِ ﺍﻟﺪُّﻧْﻴَﺎ ﻭَﺍﻟْﺂﺧِﺮَﺓِ ﻓَﻴَﻤْﻨَﻌُﻪُ ﺍللهُ ﺍﻟْﺤَﺎﺟَﺔَ ﻣِﻦْ ﺣَﻮَﺍﺋِﺞِ ﺍﻟﺪُّﻧْﻴَﺎ ﻭَﺍﻟْﺂﺧِﺮَﺓِ ﻭَﻫُﻮَ ﻟَﻪُ ﻣُﺴْﺘَﺤِﻖٌّ ﻓَﻴَﺴْﺄَﻟُﻪُ ﺣَﺘَّﻰ ﺍﻟْﻤُﺆْﻣِﻦُ ﻟَﻴَﺴْﺄَﻝُ ﺍللهَ ﺍﻟْﺤَﺎﺟَﺔَ ﻣِﻦْ ﺣَﻮَﺍﺋِﺞِ ﺍﻟﺪُّﻧْﻴَﺎ ﻭَﺍﻟْﺂﺧِﺮَﺓِ ﻓَﻴَﻤْﻨَﻌُﻪُ ﺍللهُ ﺍﻟْﺤَﺎﺟَﺔَ ﻣِﻦْ ﺣَﻮَﺍﺋِﺞِ ﺍﻟﺪُّﻧْﻴَﺎ ﻭَﺍﻟْﺂﺧِﺮَﺓِ ﻭَﻫُﻮَ ﻟَﻪُ ﻣُﺴْﺘَﺤِﻖٌّ ﻓَﻴَﺴْﺄَﻟُﻪُ ﻭَﻳُﻠِﺢُّ ﻋَﻠَﻴْﻪ

and Eve might remain—understand that God desired that people conduct themselves according to these commandments of Perfection, which I have explained to you above, and according to these spiritual fruits, which the apostle distinguished from the fleshly,[14] God was wanting human beings to conduct themselves just as [God] desires today. The whole [reason] why Christ came and lowered himself was in order to teach us how we might lower ourselves in imitation of him and to show [us] that original truth. It is written, 'He approached and was tempted [by Satan]'[15] in order to show us how Adam was tempted in the first place. It is written, 'He defeated Satan'[16] in order to show us how if Adam had wished by a [single] word, he would have been able to demolish [Satan], as God had overthrown him by that word to which he did not listen when [Satan] cajoled him to look out over the earth like Adam (c.596) so that he might lust for the wealth of the earth and its transitory beauty as Adam and Eve had yearned for.

They exchanged heaven for earth and left heaven and loved the earth. They exchanged that thing that does not pass away and is imperishable and acquired what passes away and is perishable. They exchanged the perfect original for the shadow, as the apostle said, 'Everything visible is a shadow of that thing that is invisible and does not pass away'.[17]

Just as neither the ministry that Moses showed to the Israelites nor the Tabernacle were the perfect reality, but are a shadow, as it is written, 'That true sanctuary that Jesus Christ entered first before us, so that in his footsteps we might also enter into it, is in the heavenly heights'.[18]

As Paul said, 'I know a man who was carried away above the third heaven to the spiritual paradise'.[19] The whole

14. Ga 5:22
15. Mt 4:3
16. Mt 4:10-11
17. Col 2:17
18. Heb 9:24
19. 2 Co 12:2-4

ᠪᠡᠭᠡᠷᠡᠢ ᠪᠣᠯᠵ ᠤᠮᠤ: ᠠᠭᠠᠯᠤᠪ ᠤᠮᠠ ᠣᠴᠢᠵ ᠭᠠᠮᠢᠲᠤ ᠪᠦᠬᠦᠢᠯᠡᠨ
ᠪᠡᠷᠬᠡ ᠴᠢ ᠬᠡᠵᠡ ᠴᠢᠯᠡ: ᠰᠠᠮ ᠣᠴᠢᠵ ᠭᠠᠯᠤ ᠪᠦᠮᠤ ᠪᠡᠷᠬᠡ
ᠬᠡᠭᠡᠰᠦ ᠬᠡ ᠪᠣᠰᠬᠠᠨ ᠤᠭᠠ ᠠᠭᠤᠯᠠ ᠪᠤᠯᠤᠭᠠᠨ ᠬᠦᠨᠦᠭᠯᠡ: ᠠᠮᠤ
ᠪᠦᠮᠪᠦᠯ ᠣᠭᠲᠤ ᠷᠤ. ᠣᠭᠴᠣ ᠠᠯᠠ ᠮᠡᠭᠡᠰᠦ ᠰᠠᠭᠠᠭᠴᠢ: ᠪᠢᠴᠢᠭ ᠠᠭᠤᠯᠤ
ᠰᠠᠭᠴᠢᠭ ᠪᠢᠴᠢᠭᠡᠨᠡᠴ ᠣᠷ ᠠᠪᠤᠭᠠ ᠪᠡᠷ ᠡᠪᠳᠡᠭ. ᠣᠪᠭᠣᠮ
ᠠᠪᠭᠣᠮ ᠪᠡᠷᠡᠭᠡ: ᠪᠡᠷᠬᠡ ᠠᠭᠴ ᠠᠯᠠᠭᠴᠢ ᠤᠮ ᠬᠡᠯᠡᠭᠴᠢ. ᠣᠪᠭᠣᠮ
ᠠᠷᠣᠭᠣᠯᠠᠯ: ᠪᠡᠷᠬᠡ ᠠᠭᠴ ᠠᠭᠴ ᠠᠭᠤ ᠤᠮ: ᠴᠡᠴᠡᠭᠡᠯ ᠬᠣᠭᠣᠯᠠᠯ
ᠣᠯᠤᠨ ᠬᠡᠯᠡ: ᠠᠮ ᠬᠣᠭᠣᠭᠠᠨ ᠠᠭᠣᠯ ᠴᠡᠴᠡᠭᠡᠯ ᠪᠢ ᠠᠯᠠᠭᠴᠢ ᠬᠡᠯᠡ:
ᠪᠦ ᠬᠦᠴᠢ ᠡᠭᠡ ᠬᠡ ᠪᠡᠷᠬᠡ ᠪᠠᠭᠠᠵᠤ ᠬᠠᠭᠠᠵᠤ ᠠᠮ ᠤᠮ: ᠪᠡᠷᠭᠢ ᠬᠠᠭᠠᠵᠤ
ᠣᠭᠣᠭᠣᠨ ᠬᠦᠭᠵᠦᠯ: ᠠᠮ ᠪᠢᠯᠠᠭᠴᠢᠯᠠᠭᠴ ᠪᠣᠯᠵ ᠤᠮ: ᠣᠭᠴᠣᠭᠣᠨ ᠬᠣᠭᠣᠯᠠ
ᠬᠠᠭᠠᠵᠤ ᠬᠡᠭᠴᠡᠭᠡ ᠬᠣᠭᠣᠯᠠ ᠪᠡᠷᠬᠡ ᠠᠭᠤᠯᠠ:

ᠣᠭᠴᠣᠭᠣᠨ ᠪᠦᠮᠤ ᠤᠯᠠ ᠬᠦᠨ ᠣᠯᠠ ᠪᠡᠯᠡᠭᠯᠡᠯ: ᠡᠮᠡ ᠪᠦᠮᠤ ᠪᠣᠯᠤᠨ
ᠣᠪᠡᠯᠡᠯ: ᠣᠭᠴᠣᠭᠣᠨ ᠣᠭ ᠠᠪᠤᠯᠠ ᠮᠡᠭᠡᠳᠡᠭᠯᠡᠯ ᠴᠢᠬᠤᠴᠢᠯᠠᠯ: ᠠᠮ ᠪᠢᠯᠡ
ᠬᠡᠭᠡᠰᠦ: ᠪᠦᠭᠡᠳᠡᠮ ᠪᠡᠯᠡᠰᠴᠢᠯᠠᠯ ᠴᠢᠬᠤᠴᠢᠯᠠᠯ ᠪᠣᠯ ᠪᠦᠮᠤ ᠣᠭ ᠪᠡᠯᠡᠰᠴᠢᠯᠠᠯ
ᠣᠪᠤᠭᠴ ᠬᠡ.

ᠠᠮᠴ ᠪᠢᠯᠡᠯ ᠠᠳᠠᠭᠠᠯᠠᠯ ᠪᠦᠭᠦ ᠪᠡᠭᠡᠯᠡ ᠬᠡᠳᠡᠨ ᠠᠮᠢᠨᠠᠯ ᠤᠯᠠ
ᠪᠡᠭᠡᠷᠡᠯᠡᠯ ᠠᠯᠢᠪᠠ ᠣᠭ ᠠᠪᠤᠯᠠ ᠮᠡᠳᠡᠯᠡᠯ: ᠠᠯᠠ ᠴᠢᠬᠤᠴᠢᠯᠠᠯ ᠠᠨᠤ
ᠠᠮ ᠪᠡᠯᠡᠳᠬᠡᠯ: ᠪᠡᠭᠡ ᠪᠡᠭᠡᠯᠡᠯ ᠬᠠᠨᠠᠯ ᠪᠦᠮᠤ ᠴᠤᠯ ᠬᠡᠳᠡ ᠪᠡᠷᠬᠡ
ᠮᠡᠭᠡᠰᠦ ᠪᠢᠴᠢᠭ: ᠪᠡᠴᠡᠭᠯᠡᠭᠴᠢ ᠪᠠᠭᠠᠵᠤ ᠬᠡᠯᠡ ᠤᠭ ᠰᠢ: ᠪᠠᠭᠤᠯᠤᠭᠣᠯ
ᠬᠡᠯᠡᠭᠴᠢᠳ ᠴᠢᠬᠤᠯᠠ:

ᠠᠮ ᠪᠠᠭᠠ ᠭᠠᠬᠠᠯ: ᠪᠦᠷᠢᠨ ᠠᠨᠤ ᠬᠡᠯᠡᠪᠠᠯᠢ ᠪᠠᠰᠢᠯᠠᠭ ᠴᠢᠯᠡ
ᠴᠢ ᠯᠠᠭᠠᠯ ᠮᠡᠭᠡᠳᠡ ᠬᠠᠭᠠᠪᠴᠢᠮᠡᠯ ᠵᠦᠮᠡᠰᠦ. ᠣᠭᠴᠣ

[reason] why he said 'a man' was so that he might not boast that it was he, because it is not advantageous for a person to boast, 'I am perfect', not even when he is perfect. However, he should condemn himself with sinners before everyone and think less of himself than all who are on the earth lest he not be lifted up and fall like Adam. But now, that one who trod out for us (c.597) the road to the heights does not wish that we live in the shadows, but cling to that perfect reality, 'Seek what is above and think about what is above where Christ sits in the heavenly heights'.[20]

5. Therefore, see that that thing that the Lord desired at first is what he also desired at the last. Because of this he said, 'I am the first and I am the last';[21] that is, my great and perfect will, the first and the last. May a person not become earthly, nor return to the earth, but may he become heavenly and his mind die from the earth. Just as Paul had died from all there is on the earth and said, 'If you have died from the uses of the world, why do you conduct yourself like those alive in trade and commerce, these things by which no one is perfected, unless a person dies from the world?'[22]

If they say to him, 'You eat and drink and talk', he will answer them, 'Those who speak in this way are dead from the world. Food and clothing are given in abundance.'[23] This word that I speak, 'No longer is it I who am alive, but Christ is alive in me who speaks in me'.[24] It is in the word of Christ that I stand, sit, eat, and drink, go to sleep and am awakened. Not with foreign speech nor with senile tales,[25] (c.600) nor with stories that are useless for Perfection, nor with accounts of commerce nor with transitory wealth, but Christ is alive in me who thinks about what is is in heaven and not what is on the earth.

20. Col 3:1-2
21. Is 44:6; Rv 18:17
22. Col 2:20
23. Mt 6:33
24. Ga 2:20
25. 1 Tm 4:1

ﺍﻟﻠﻪ ﺗﻌﺎﻟﻰ: ﻭَﻟَﻘَﺪْ ﺁﺗَﻴْﻨَﺎ ﺩَﺍﻭُﻭﺩَ ﻣِﻨَّﺎ ﻓَﻀْﻠًﺎ. ﻳَﺎ ﺟِﺒَﺎﻝُ ﺃَﻭِّﺑِﻲ ﻣَﻌَﻪُ ﻭَﺍﻟﻄَّﻴْﺮَ ﻭَﺃَﻟَﻨَّﺎ ﻟَﻪُ ﺍﻟْﺤَﺪِﻳﺪَ. ﻭﻗﺎﻝ ﺗﻌﺎﻟﻰ: ﻭَﻟَﻘَﺪْ ﺁﺗَﻴْﻨَﺎ ﺩَﺍﻭُﻭﺩَ ﻭَﺳُﻠَﻴْﻤَﺎﻥَ ﻋِﻠْﻤًﺎ ﻭَﻗَﺎﻟَﺎ ﺍﻟْﺤَﻤْﺪُ ﻟِﻠَّﻪِ ﺍﻟَّﺬِﻱ ﻓَﻀَّﻠَﻨَﺎ ﻋَﻠَﻰ ﻛَﺜِﻴﺮٍ ﻣِﻦْ ﻋِﺒَﺎﺩِﻩِ ﺍﻟْﻤُﺆْﻣِﻨِﻴﻦَ. ﻭﻗﺎﻝ ﺗﻌﺎﻟﻰ: ﻭَﻭَﻫَﺒْﻨَﺎ ﻟِﺪَﺍﻭُﻭﺩَ ﺳُﻠَﻴْﻤَﺎﻥَ ﻧِﻌْﻢَ ﺍﻟْﻌَﺒْﺪُ ﺇِﻧَّﻪُ ﺃَﻭَّﺍﺏٌ. ﻭﻗﺎﻝ ﺗﻌﺎﻟﻰ: ﻭَﻟَﻘَﺪْ ﻓَﺘَﻨَّﺎ ﺳُﻠَﻴْﻤَﺎﻥَ ﻭَﺃَﻟْﻘَﻴْﻨَﺎ ﻋَﻠَﻰ ﻛُﺮْﺳِﻴِّﻪِ ﺟَﺴَﺪًﺍ ﺛُﻢَّ ﺃَﻧَﺎﺏَ. ﻭﻗﺎﻝ ﺗﻌﺎﻟﻰ: ﻭَﺇِﻥَّ ﻟَﻪُ ﻋِﻨْﺪَﻧَﺎ ﻟَﺰُﻟْﻔَﻰ ﻭَﺣُﺴْﻦَ ﻣَﺂﺏٍ. ﻭﻗﺎﻝ ﺗﻌﺎﻟﻰ: ﻭَﺍﺫْﻛُﺮْ ﻋَﺒْﺪَﻧَﺎ ﺩَﺍﻭُﻭﺩَ ﺫَﺍ ﺍﻟْﺄَﻳْﺪِ ﺇِﻧَّﻪُ ﺃَﻭَّﺍﺏٌ. ﻭﻗﺎﻝ ﺗﻌﺎﻟﻰ: ﻭَﻫَﻞْ ﺃَﺗَﺎﻙَ ﻧَﺒَﺄُ ﺍﻟْﺨَﺼْﻢِ ﺇِﺫْ ﺗَﺴَﻮَّﺭُﻭﺍ ﺍﻟْﻤِﺤْﺮَﺍﺏَ. ﻭﻗﺎﻝ ﺗﻌﺎﻟﻰ: ﻭَﺇِﻥَّ ﻟَﻪُ ﻋِﻨْﺪَﻧَﺎ ﻟَﺰُﻟْﻔَﻰ ﻭَﺣُﺴْﻦَ ﻣَﺂﺏٍ. ﻭﻗﺎﻝ ﺗﻌﺎﻟﻰ: ﻭَﻟَﻘَﺪْ ﻓَﻀَّﻠْﻨَﺎ ﺑَﻌْﻀَﻬُﻢْ ﻋَﻠَﻰ ﺑَﻌْﺾٍ ﻭَﺁﺗَﻴْﻨَﺎ ﺩَﺍﻭُﻭﺩَ ﺯَﺑُﻮﺭًﺍ. ﻭﻗﺎﻝ ﺗﻌﺎﻟﻰ: ﻭَﺍﺫْﻛُﺮْ ﻋَﺒْﺪَﻧَﺎ ﺩَﺍﻭُﻭﺩَ ﺫَﺍ ﺍﻟْﺄَﻳْﺪِ ﺇِﻧَّﻪُ ﺃَﻭَّﺍﺏٌ. ﻭﻗﺎﻝ ﺗﻌﺎﻟﻰ: ﻭَﻟَﻘَﺪْ ﺁﺗَﻴْﻨَﺎ ﺩَﺍﻭُﻭﺩَ ﻭَﺳُﻠَﻴْﻤَﺎﻥَ ﻋِﻠْﻤًﺎ ﻭَﻗَﺎﻟَﺎ ﺍﻟْﺤَﻤْﺪُ ﻟِﻠَّﻪِ ﺍﻟَّﺬِﻱ ﻓَﻀَّﻠَﻨَﺎ ﻋَﻠَﻰ ﻛَﺜِﻴﺮٍ ﻣِﻦْ ﻋِﺒَﺎﺩِﻩِ ﺍﻟْﻤُﺆْﻣِﻨِﻴﻦَ. ﻭﻗﺎﻝ ﺗﻌﺎﻟﻰ: ﻭَﻭَﻫَﺒْﻨَﺎ ﻟِﺪَﺍﻭُﻭﺩَ ﺳُﻠَﻴْﻤَﺎﻥَ ﻧِﻌْﻢَ ﺍﻟْﻌَﺒْﺪُ ﺇِﻧَّﻪُ ﺃَﻭَّﺍﺏٌ. ﻭﻗﺎﻝ ﺗﻌﺎﻟﻰ: ﻭَﻟَﻘَﺪْ ﻓَﺘَﻨَّﺎ ﺳُﻠَﻴْﻤَﺎﻥَ ﻭَﺃَﻟْﻘَﻴْﻨَﺎ ﻋَﻠَﻰ ﻛُﺮْﺳِﻴِّﻪِ ﺟَﺴَﺪًﺍ ﺛُﻢَّ ﺃَﻧَﺎﺏَ.

(5) ﺳﺮ ﻫﺬﻩ ﺍﻟﻘﺼﺔ ﻭﻣﺎ ﺍﻟﺤﻜﻤﺔ ﻓﻲ ﺫﻟﻚ: ﻭﻟﻤﺎ ﺃﻛﺜﺮ ﻫﺆﻻء ﺍﻟﻴﻬﻮﺩ ﻣﻦ ﺫﻛﺮ ﺍﻟﻤﻌﺎﺻﻲ ﻭﺍﻟﺬﻧﻮﺏ ﻭﺍﻟﺘﻮﺑﺔ ﻭﺍﻻﺳﺘﻐﻔﺎﺭ ﻭﻛﺎﻥ ﻳﻌﻴﺮﻫﻢ ﺑﺬﻟﻚ ﻭﻳﻘﻮﻝ: ﻟﻴﺲ ﻫﺬﺍ ﻣﻦ ﺷﺄﻧﻨﺎ ﻭﻻ ﻣﻦ ﺷﺄﻥ ﺁﺑﺎﺋﻨﺎ ﻭﻻ ﻣﻦ ﺷﺄﻥ ﺃﻧﺒﻴﺎﺋﻨﺎ ﻭﻻ ﻳﺬﻛﺮ ﺃﺣﺪ ﻣﻦ ﺁﺑﺎﺋﻨﺎ ﺇﻻ ﺑﺎﻟﺴﻼﻣﺔ ﻭﺍﻟﺒﺮﺍءﺓ ﻣﻦ ﻫﺬﻩ ﺍﻟﺨﻄﻴﺌﺔ ﺍﻟﺘﻲ ﺫﻛﺮﺕ ﻋﻦ ﺃﻧﺒﻴﺎﺋﻬﻢ ﻭﻛﺎﻥ ﻳﻘﻮﻝ: ﻟﻮ ﻛﺎﻥ ﻫﺬﺍ ﻓﻲ ﺃﻧﺒﻴﺎﺋﻨﺎ ﻟﻌﻴﺮﻧﺎﻫﻢ ﺑﻪ ﻛﻤﺎ ﻳﻌﻴﺮﻫﻢ ﺑﻐﻴﺮﻩ ﻓﺄﻧﺰﻝ ﺍﻟﻠﻪ ﺗﻌﺎﻟﻰ: ﻟَﻘَﺪْ ﻛَﺎﻥَ ﻓِﻲ ﻗَﺼَﺼِﻬِﻢْ ﻋِﺒْﺮَﺓٌ ﻟِﺄُﻭﻟِﻲ ﺍﻟْﺄَﻟْﺒَﺎﺏِ. ﻭﻗﺎﻝ ﺗﻌﺎﻟﻰ: ﻟَﻘَﺪْ ﻛَﺎﻥَ ﻓِﻲ ﻳُﻮﺳُﻒَ ﻭَﺇِﺧْﻮَﺗِﻪِ ﺁﻳَﺎﺕٌ ﻟِﻠﺴَّﺎﺋِﻠِﻴﻦَ. ﻭﻗﺎﻝ ﺗﻌﺎﻟﻰ: ﻟَﻘَﺪْ ﻛَﺎﻥَ ﻓِﻲ ﻗَﺼَﺼِﻬِﻢْ ﻋِﺒْﺮَﺓٌ ﻟِﺄُﻭﻟِﻲ ﺍﻟْﺄَﻟْﺒَﺎﺏِ

6. See how Paul died from everything visible that is the opposite of Perfection, which pursues something that is invisible to fleshly eyes. For, he was not even living by food and clothing, because he was not anxious for something visible. But while considering what is above, sometimes he was hungry and sometimes he was naked without clothes, as he said, 'I am trained in everything, in famine and in plenty, in cold and nakedness,[26] in honor and in dishonor with many torments.[27] For while half of the world curses us and half blesses us with blessings and curses, while we love everyone, and in the sight of everyone we are disinherited as imposters, still we are true.'[28]

7. Therefore, Adam lived at first according to the perfect will of God. This one who came, Jesus, showed to whoever wishes how to imitate him and be perfected. He looked into heaven and not on earth and rejoiced with the heavenly angels without anxiety and pains, and was neither concerned about clothing nor food. But God fed him, as (c.601) it was appropriate to the wealth of his kindness with heavenly bread, as it is written, 'A human being has eaten the bread of the angels'.[29] They did not have this labor and the pains of childhood and of the body, as David explained, 'Because people rendered bitter the word of God',[30] which is what he said to them, 'Do not transgress against my commandments', and 'they rejected the counsel of the Most High',[31] in which he desired that we become like angels. Because of this 'he discouraged them with labor and they became ill and there was no one to help them'.[32] But if they had kept the commandments of our Lord and made supplication to him, the Father would

26. 2 Co 11:27
27. 2 Co 6:5
28. 2 Co 6:8
29. Ps 78:25
30. Ps 107:11
31. Ps 107:11
32. Ps 107:12

(6) ﺛﻢ ﺃﻳﻦ ﺃﻣﺮ ﻣﺤﻤﺪ ﷺ ﻭﺍﻟﻤﺆﻣﻨﻮﻥ ﻣﻊ ﻣﺤﻤﺪ ﷺ ﻭﻫﻞ ﻫﻢ ﻣﻌﻪ ﻓﻲ ﻛﻞ ﻣﻜﺎﻥ ﻭﺯﻣﺎﻥ ﺃﻡ ﻻ؟ ﻭﻫﻞ ﻫﻢ ﻣﻌﻪ ﻓﻲ ﻣﻜﺔ ﻭﺍﻟﻤﺪﻳﻨﺔ ﻭﺍﻟﻄﺎﺋﻒ ﻭﺍﻟﺤﺪﻳﺒﻴﺔ ﻭﺧﻴﺒﺮ ﻭﺗﺒﻮﻙ ﻭﺍﻟﻴﻤﺎﻣﺔ ﻭﺍﻟﺸﺎﻡ ﻭﺍﻟﻌﺮﺍﻕ ﻭﺍﻟﻴﻤﻦ ﻭﺍﻟﺒﺤﺮﻳﻦ ﻭﻋﻤﺎﻥ ﻭﺍﻟﺤﺒﺸﺔ ﻭﻣﺼﺮ ﻭﺍﻟﻤﻐﺮﺏ ﻭﺍﻷﻧﺪﻟﺲ ﻭﺍﻟﻘﺴﻄﻨﻄﻴﻨﻴﺔ ﻭﺍﻟﺒﻠﻘﺎﻥ ﻭﺍﻟﻤﺠﺮ ﻭﺍﻟﺼﻴﻦ ﻭﺍﻟﻬﻨﺪ ﻭﺍﻟﺴﻨﺪ ﻭﺍﻟﺘﺮﻙ ﻭﺍﻟﺪﻳﻠﻢ ﻭﺍﻟﺠﻴﻞ ﻭﺍﻟﺪﻳﻠﻤﻲ ﻭﺍﻟﻘﻔﺎﺭ ﻭﺍﻟﺰﻧﺞ ﻭﺍﻟﻨﻮﺑﺔ ﻭﺍﻟﺤﺒﺸﺔ ﻭﺍﻟﺼﻮﻣﺎﻝ ﻭﺍﻟﺒﺠﺎ ﻭﺍﻟﺒﺮﺑﺮ ﻭﺍﻟﺴﻮﺩﺍﻥ

have reconciled with them in his Son and saved them on account of his name and with the love of our Lord Jesus Christ.

And so our Lord would have made for them children as he had made Eve from Adam, without lust and without marriage, or if he had wanted he could have made children by the hairs of their heads or by their finger nails, and the people would have become the images of angels. He who created them would have prepared food for them [if] he had wanted without labor. He would have carried their burden, as our Lord said, 'Do not be anxious for your body or for your soul, because that one who created you is greatly concerned about you'.[33] Therefore, 'Cast down your anxiety upon the Lord and he will nourish, comfort, and keep you'.[34]

(c.604) Thus people would have been on earth physically and in heaven spiritually until it pleased their Creator to elevate them to on high. Nothing on earth would have harmed them: neither reptile, nor wild beast, nor Satan, if their [free] will had not wished to listen to the reptile and Satan.[35] For he said to them on the day he created them, 'I will throw the fear and dread of you upon all that exists on the earth'.[36] The hand of the Lord was on Adam and the hand of Adam tamed all there was on the earth beneath him by the power of our omnipotent Lord. They were created without earthly passions; that is, let us not place weakness upon God because he wanted it this way, but his will was not [effected] as he desired.

8. It was not the case that Adam and his children vanquished God, but through his grace and kindness [God] gave them freedom and choice in order not to subjugate them like the rest of the other subjugated creatures who do not have the freedom that Adam had, nor will they come to judgment, for they do not have either a soul or freedom as

33. Mt 6:25
34. Ps 55:2-3; 1 Pt 5:7
35. Gn 3:1ff
36. Gn 9:2

ﺍﻟﺘﺰﻛﻴﺔ ﻓﻲ ﺍﻟﺪﻧﻴﺎ: ﻭﻫﻲ ﺍﻟﺘﻲ ﻳﺨﺮﺝ ﻣﻨﻬﺎ ﺍﻟﻤﺰﻛﻲ ﻣﺎﻟﻪ: ﻭﺍﻟﺰﻛﺎﺓ ﻓﻲ ﺍﻟﻠﻐﺔ: ﺍﻟﻨﻤﺎﺀ ﻭﺍﻟﺒﺮﻛﺔ ﻭﺍﻟﻄﻬﺎﺭﺓ ﻭﺍﻟﻤﺪﺡ، ﻭﻗﺪ ﺟﺎﺀ ﻓﻲ ﺍﻟﻘﺮﺁﻥ ﺑﻤﻌﺎﻥ ﺍﻟﻄﻬﺎﺭﺓ ﻭﺍﻟﻨﻤﺎﺀ ﻛﻤﺎ ﻓﻲ ﻗﻮﻟﻪ ﺗﻌﺎﻟﻰ: ﴿ﻗَﺪْ ﺃَﻓْﻠَﺢَ ﻣَﻦْ ﺗَﺰَﻛَّﻰٰ﴾ [ﺍﻷﻋﻠﻰ: ١٤] ﺃﻱ ﺗﻄﻬﺮ ﻭﺗﻨﻤﻮ ﺑﺎﻟﺨﻴﺮ، ﻭﻗﻮﻟﻪ ﺗﻌﺎﻟﻰ: ﴿ﻭَﺯَﻛَﺎﺓً ﻭَﻛَﺎﻧَﺎ ﺑِﺂﻳَﺎﺗِﻨَﺎ ﻣُﻮﻗِﻨِﻴﻦَ﴾ [ﺍﻷﻧﺒﻴﺎﺀ: ٧٣] ﺃﻱ ﻃﻬﺎﺭﺓ ﻭﻧﻤﺎﺀ ﻭﺑﺮﻛﺔ ﻭﻣﺪﺡ، ﻭﻗﻮﻟﻪ ﺗﻌﺎﻟﻰ: ﴿ﻭَﺣَﻨَﺎﻧًﺎ ﻣِّﻦ ﻟَّﺪُﻧَّﺎ ﻭَﺯَﻛَﺎﺓً﴾ [ﻣﺮﻳﻢ: ١٣] ﺃﻱ ﻃﻬﺎﺭﺓ ﻭﻧﻤﺎﺀ ﻭﺑﺮﻛﺔ ﻭﻣﺪﺡ، ﻭﻗﻮﻟﻪ ﺗﻌﺎﻟﻰ: ﴿ﻭَﺃَﻗْﺮَﺑَ ﺭُﺣْﻤًﺎ ﻣِّﻨﻪُ ﺯَﻛَﺎﺓً﴾ [ﺍﻟﻜﻬﻒ: ٨١

Adam had. For if [God] had desired to limit their freedom, as in the gesture of the blinking of an eye, he could have brought them to his will. However, [God] gave Adam freedom and established for him a law for the aid of his soul (c.605) lest he let go of heaven and inherit the earth. For he held him back from labor, anxiety, and evil, but not from Perfection and heaven.

In order that you are assured that the earth was not visible to [Adam and Eve] because they did not even know that their bodies were naked, but as it is written, 'Adam and Eve were naked and their nakedness was not apparent to them'.[37] But after they ate from the tree, that is, after they had abandoned heaven and loved the earth, their mind came from heaven to their bodies, [and] then they saw that they were naked. For they were in heaven while they were walking on the earth. They were speaking by their bodies as our Lord had shown them in this last will of which he spoke, 'I have come so that I may carry out your will, O God',[38] that one that Adam had done away with at creation. He said concerning this last will that it is similar to that first one, 'The spirit blows wherever it wills and you will hear its voice', [and] 'in this way are those who are born of the Spirit, and as you can only hear the voice of the Spirit, you will not know from where it comes, nor where it will go'.[39]

In this way, the voice of Adam and Eve was heard by their bodies, while their mind stood before God in heaven. Like today, there are spiritual people who speak with worldly people, while (c.608) watching the majesty of our Lord, how much it is humbled, and their mind is with our Lord in heaven. While they are praying on earth, their voice departs from their bodies, [and] they are looking spiritually into heaven, [seeing] whatever is born of the Spirit,[40] and resembling our Lord in lowliness. While they are in heaven like this, because they have lowered themselves and

37. Gn 2:25
38. Heb 10:7; Ps 40:8
39. Jn 3:8
40. Jn 3:6

ᠴᠢ ᠪᠢᠨ ᠵᠢᠯ ᠪᠣᠯ ᠲᠡᠭᠦᠰᠬᠡᠯ ᠰᠠᠭᠤᠨᠠᠭᠠᠨ: ᠠᠮᠤ ᠪᠦᠬᠦᠳᠡᠭᠤ ᠭᠡᠬᠡ ᠬᠢᠮᠤ ᠣᠷᠣᠨᠳᠠ ᠲᠣᠭᠣᠷᠢᠬᠤ ᠴᠠᠭ ᠪᠣᠯᠤᠨ᠎ᠠ. ᠬᠡᠷᠪᠡ ᠰᠠᠭᠤᠨᠠᠭᠠᠨ: ᠣᠨᠳᠤᠭ ᠴᠠᠭ ᠳᠤᠷ ᠪᠣᠯᠤᠨ᠎ᠠ ᠬᠡᠮᠡᠵᠦ ᠪᠣᠯᠤᠨ᠎ᠠ

renounced everything visible, they turn their vision and mind to what is above. But if they desire to be haughty and return to the earth in order to possess and use it, they will remain and the door will be closed in their faces. They will depart from the heavenly Jerusalem just like Adam from the spiritual Eden, which is the spiritual Jerusalem, the city of God. Therefore, by a similar explanation that we have [already] given, the mind of Adam was in heaven purely and sweetly with these spiritual fruits that the apostle had explained.[41]

9. But when the deceitful one approached Eve and Adam through his deception, he seduced them as he would have seduced Jesus, and said to the Creator of the Universe, 'Look, see how the earth is attractive with its possession and its kingdoms. Listen to me and take possession and rule and you will not become poor and empty yourself and become a stranger on the earth.' Our Lord said to him, 'Go behind me, Satan'.[42] Immediately, his battle and temptation wasted away (c.609) and he was overthrown and vanished.

In this way he also seduced Adam with deceit and approached him as someone concerned [for him] and a bearer of [his] burden and he counseled Eve to advise Adam and commanded her to speak to Adam so that he might acquire wealth and become a king. 'Look, gold and silver are on the earth and all sorts of pleasures. Possess and enjoy yourself; rule, increase, and multiply', the evil one counseled. 'Cast off from yourself asceticism and renunciation and holiness, also lowliness, and know evil as well as good things and grow and become like God who created you.'[43] Eve advised Adam, 'That rebel advised us well, if as much because he preceded us and is older than us, he knows'. Adam said to Eve, 'Go back and say to him, "Our Creator commanded us not to obey you, nor eat from [the

41. Ga 5:22ff 42. Mt 4:8; Lk 4:6; Mt 4:10 43. Gn 1:28

ﻭﻟﻘﺪ ﺃﺭﺳﻠﻨﺎ ﻣﻮﺳﻰ ﺑﺂﻳﺎﺗﻨﺎ ﺃﻥ ﺃﺧﺮﺝ ﻗﻮﻣﻚ ﻣﻦ ﺍﻟﻈﻠﻤﺎﺕ ﺇﻟﻰ ﺍﻟﻨﻮﺭ ﻭﺫﻛﺮﻫﻢ ﺑﺄﻳﺎﻡ ﺍﻟﻠﻪ. ﺇﻥ ﻓﻲ ﺫﻟﻚ ﻵﻳﺎﺕ ﻟﻜﻞ ﺻﺒﺎﺭ ﺷﻜﻮﺭ: ﻭﺇﺫ ﻗﺎﻝ ﻣﻮﺳﻰ ﻟﻘﻮﻣﻪ ﺍﺫﻛﺮﻭﺍ ﻧﻌﻤﺔ ﺍﻟﻠﻪ ﻋﻠﻴﻜﻢ ﺇﺫ ﺃﻧﺠﺎﻛﻢ ﻣﻦ ﺁﻝ ﻓﺮﻋﻮﻥ ﻳﺴﻮﻣﻮﻧﻜﻢ ﺳﻮﺀ ﺍﻟﻌﺬﺍﺏ ﻭﻳﺬﺑﺤﻮﻥ ﺃﺑﻨﺎﺀﻛﻢ ﻭﻳﺴﺘﺤﻴﻮﻥ ﻧﺴﺎﺀﻛﻢ ﻭﻓﻲ ﺫﻟﻜﻢ ﺑﻼﺀ ﻣﻦ ﺭﺑﻜﻢ ﻋﻈﻴﻢ: ﻭﺇﺫ ﺗﺄﺫﻥ ﺭﺑﻜﻢ ﻟﺌﻦ ﺷﻜﺮﺗﻢ ﻷﺯﻳﺪﻧﻜﻢ ﻭﻟﺌﻦ ﻛﻔﺮﺗﻢ ﺇﻥ ﻋﺬﺍﺑﻲ ﻟﺸﺪﻳﺪ: ﻭﻗﺎﻝ ﻣﻮﺳﻰ ﺇﻥ ﺗﻜﻔﺮﻭﺍ ﺃﻧﺘﻢ ﻭﻣﻦ ﻓﻲ ﺍﻷﺭﺽ ﺟﻤﻴﻌﺎ ﻓﺈﻥ ﺍﻟﻠﻪ ﻟﻐﻨﻲ ﺣﻤﻴﺪ: ﺃﻟﻢ ﻳﺄﺗﻜﻢ ﻧﺒﺄ ﺍﻟﺬﻳﻦ ﻣﻦ ﻗﺒﻠﻜﻢ ﻗﻮﻡ ﻧﻮﺡ ﻭﻋﺎﺩ ﻭﺛﻤﻮﺩ ﻭﺍﻟﺬﻳﻦ ﻣﻦ ﺑﻌﺪﻫﻢ ﻻ ﻳﻌﻠﻤﻬﻢ ﺇﻻ ﺍﻟﻠﻪ ﺟﺎﺀﺗﻬﻢ ﺭﺳﻠﻬﻢ ﺑﺎﻟﺒﻴﻨﺎﺕ ﻓﺮﺩﻭﺍ ﺃﻳﺪﻳﻬﻢ ﻓﻲ ﺃﻓﻮﺍﻫﻬﻢ ﻭﻗﺎﻟﻮﺍ ﺇﻧﺎ ﻛﻔﺮﻧﺎ ﺑﻤﺎ ﺃﺭﺳﻠﺘﻢ ﺑﻪ ﻭﺇﻧﺎ ﻟﻔﻲ ﺷﻚ ﻣﻤﺎ ﺗﺪﻋﻮﻧﻨﺎ ﺇﻟﻴﻪ ﻣﺮﻳﺐ: ﺃﻟﻢ ﻳﺄﺗﻜﻢ ﻧﺒﺄ ﺍﻟﺬﻳﻦ ﻣﻦ ﻗﺒﻠﻜﻢ ﻗﻮﻡ ﻧﻮﺡ ﻭﻋﺎﺩ ﻭﺛﻤﻮﺩ ﻭﺍﻟﺬﻳﻦ ﻣﻦ ﺑﻌﺪﻫﻢ ﻻ ﻳﻌﻠﻤﻬﻢ ﺇﻻ ﺍﻟﻠﻪ ﺟﺎﺀﺗﻬﻢ ﺭﺳﻠﻬﻢ ﺑﺎﻟﺒﻴﻨﺎﺕ ﻓﺮﺩﻭﺍ ﺃﻳﺪﻳﻬﻢ ﻓﻲ ﺃﻓﻮﺍﻫﻬﻢ ﻭﻗﺎﻟﻮﺍ ﺇﻧﺎ ﻛﻔﺮﻧﺎ ﺑﻤﺎ ﺃﺭﺳﻠﺘﻢ ﺑﻪ ﻭﺇﻧﺎ ﻟﻔﻲ ﺷﻚ ﻣﻤﺎ ﺗﺪﻋﻮﻧﻨﺎ ﺇﻟﻴﻪ ﻣﺮﻳﺐ: ﻗﺎﻟﺖ ﺭﺳﻠﻬﻢ ﺃﻓﻲ ﺍﻟﻠﻪ ﺷﻚ ﻓﺎﻃﺮ ﺍﻟﺴﻤﺎﻭﺍﺕ ﻭﺍﻷﺭﺽ ﻳﺪﻋﻮﻛﻢ ﻟﻴﻐﻔﺮ ﻟﻜﻢ ﻣﻦ ﺫﻧﻮﺑﻜﻢ ﻭﻳﺆﺧﺮﻛﻢ ﺇﻟﻰ ﺃﺟﻞ ﻣﺴﻤﻰ ﻗﺎﻟﻮﺍ ﺇﻥ ﺃﻧﺘﻢ ﺇﻻ ﺑﺸﺮ ﻣﺜﻠﻨﺎ ﺗﺮﻳﺪﻭﻥ ﺃﻥ ﺗﺼﺪﻭﻧﺎ ﻋﻤﺎ ﻛﺎﻥ ﻳﻌﺒﺪ ﺁﺑﺎﺅﻧﺎ ﻓﺄﺗﻮﻧﺎ ﺑﺴﻠﻄﺎﻥ ﻣﺒﻴﻦ: ﻭﻗﺎﻝ ﻟﻬﻢ ﺭﺳﻠﻬﻢ ﺇﻥ ﻧﺤﻦ ﺇﻻ ﺑﺸﺮ ﻣﺜﻠﻜﻢ ﻭﻟﻜﻦ ﺍﻟﻠﻪ ﻳﻤﻦ ﻋﻠﻰ ﻣﻦ ﻳﺸﺎﺀ ﻣﻦ ﻋﺒﺎﺩﻩ ﻭﻣﺎ ﻛﺎﻥ ﻟﻨﺎ ﺃﻥ ﻧﺄﺗﻴﻜﻢ ﺑﺴﻠﻄﺎﻥ ﺇﻻ ﺑﺈﺫﻥ ﺍﻟﻠﻪ ﻭﻋﻠﻰ ﺍﻟﻠﻪ ﻓﻠﻴﺘﻮﻛﻞ ﺍﻟﻤﺆﻣﻨﻮﻥ: ﻭﻣﺎ ﻟﻨﺎ ﺃﻻ ﻧﺘﻮﻛﻞ ﻋﻠﻰ ﺍﻟﻠﻪ ﻭﻗﺪ ﻫﺪﺍﻧﺎ ﺳﺒﻠﻨﺎ ﻭﻟﻨﺼﺒﺮﻥ ﻋﻠﻰ ﻣﺎ ﺁﺫﻳﺘﻤﻮﻧﺎ ﻭﻋﻠﻰ ﺍﻟﻠﻪ ﻓﻠﻴﺘﻮﻛﻞ ﺍﻟﻤﺘﻮﻛﻠﻮﻥ: (9) ﺃﻡ ﻟﻢ ﻳﺄﺗﻜﻢ ﻧﺒﺄ ﺍﻟﺬﻳﻦ ﻣﻦ ﻗﺒﻠﻜﻢ ﻗﻮﻡ ﻧﻮﺡ ﻭﻋﺎﺩ ﻭﺛﻤﻮﺩ ﻭﺍﻟﺬﻳﻦ ﻣﻦ ﺑﻌﺪﻫﻢ ﻻ ﻳﻌﻠﻤﻬﻢ ﺇﻻ ﺍﻟﻠﻪ ﺟﺎﺀﺗﻬﻢ ﺭﺳﻠﻬﻢ ﺑﺎﻟﺒﻴﻨﺎﺕ ﻓﺮﺩﻭﺍ ﺃﻳﺪﻳﻬﻢ ﻓﻲ ﺃﻓﻮﺍﻫﻬﻢ ﻭﻗﺎﻟﻮﺍ ﺇﻧﺎ ﻛﻔﺮﻧﺎ ﺑﻤﺎ ﺃﺭﺳﻠﺘﻢ ﺑﻪ ﻭﺇﻧﺎ ﻟﻔﻲ ﺷﻚ ﻣﻤﺎ ﺗﺪﻋﻮﻧﻨﺎ ﺇﻟﻴﻪ ﻣﺮﻳﺐ: ﻗﺎﻟﺖ ﺭﺳﻠﻬﻢ ﺃﻓﻲ ﺍﻟﻠﻪ ﺷﻚ ﻓﺎﻃﺮ ﺍﻟﺴﻤﺎﻭﺍﺕ ﻭﺍﻷﺭﺽ ﻳﺪﻋﻮﻛﻢ ﻟﻴﻐﻔﺮ ﻟﻜﻢ ﻣﻦ ﺫﻧﻮﺑﻜﻢ ﻭﻳﺆﺧﺮﻛﻢ ﺇﻟﻰ ﺃﺟﻞ ﻣﺴﻤﻰ ﻗﺎﻟﻮﺍ ﺇﻥ ﺃﻧﺘﻢ ﺇﻻ ﺑﺸﺮ ﻣﺜﻠﻨﺎ ﺗﺮﻳﺪﻭﻥ ﺃﻥ ﺗﺼﺪﻭﻧﺎ ﻋﻤﺎ ﻛﺎﻥ ﻳﻌﺒﺪ ﺁﺑﺎﺅﻧﺎ ﻓﺄﺗﻮﻧﺎ ﺑﺴﻠﻄﺎﻥ ﻣﺒﻴﻦ: ﻗﺎﻟﺖ ﻟﻬﻢ ﺭﺳﻠﻬﻢ

tree], nor be united with earthly things"; that is, we should not labor or possess anything on the earth.' The tongue [of the evil one] again persuaded [Eve], 'Because [God] did not wish and was not content that you become like him'. Adam said, 'If he does not desire that we become like this, will he not punish us because we have dared [to do this]?'[44] The evil one said, 'When you become like him, what can he do to you?' (c.612)

10. See, O man, what [kind of] thought Adam had about the one who created him from dust and mingled him with the heavenly angels. Adam and Eve listened in the hope that they would become like their Creator. For Paul had said, 'The creatures were subjugated to vanity, not by their own will, but on account of the one who subjugated them in hope'.[45] That is, not of their own accord did they think this, but by the counsel of others.

However, in the end, Adam had a will, and if he had not so desired, the evil one would not have oppressed him [during] the thousand years he lived on the earth. Therefore, Adam and Eve were persuaded and turned their minds to the earth and descended from heaven, and their mind was on the earth like their bodies. They decided to descend from the heavenly Paradise that is the perfect original, and lived on the earth that is the shadow of what is invisible to the eyes of the flesh; that is, the shadow of that heavenly Paradise. Adam descended and stood in the earthly paradise that is the shadow of heaven. They became poor from the supernal wealth and departed to pursue the lower wealth, which is whatever passes away and is dissolved in one hour.

Not (c.613) before God cursed them had they labored on the earth, but immediately after they accepted the counsel of the evil one and despised the word of God, [God] cursed them and they departed from the spiritual Paradise.[46]

44. Gn 3:1-5 45. Rm 8:20 46. Gn 3:17

ەلُا تْمدْا هْدِم وِلُا تْحمَّلا ەلُا تْمْدْا هْدِم وِلُا تْحمَّلا ەلُا تْمدْا هْدِم وِلُا تْحمَّلا ەلُا تْمدْا هْدِم وِلُا تْحمَّلا ەلُا تْم

Then they worked the earth from which they were created for the sake of transitory wealth. After they saw that they were naked, after their mind stripped off that higher glory, they went on to worry about clothing because they knew the shame that had been invisible to them while they were looking at heaven.[47] They saw that the heavenly bread was withheld and went on to labor on the earth for food and were all alone. They were separated from the angels and the great hosts, these who surround the keepers of the commandments, but not those who despise the word of God. They went on to desire [conjugal] union and to give birth like the animals. They looked at the earth and imitated it so that they did not consider their higher honor[48] or their intimacy and their love with the heavenly angels.

11. Adam and Eve desired all these things but were humbled through the mediation of the evil one and they abandoned heaven and the heavenly wealth and loved the earth and all that is in it. However, Adam and Eve were naked without this visible clothing in this world. Adam and Eve had been like this (c.616) before they had sinned, and it was not that they did not know they had sinned by their rebellion. In this they, however, were foolish for they had hoped to become like God. They erred because there is nothing that is able to become like the Creator of all the worlds, that one who is the Creator, and who is our Lord Jesus Christ. But God saw and averted [his eyes] and was patient and forbearing while Adam despised his words and broke his commandments and sought to usurp, to become the equal of God in majesty, but not in lowliness.

Because of this the apostle said, 'Christ did not by force desire to become the equal of God like Adam, but he emptied himself,[49] even from this thing that Adam loved and sought to become God through earthly wealth. He took the example of a servant while he was in the image of that

47. Gn 3:7 48. Ps 49:20 49. Ph 2:6

ᠮᠠᠨᠢ ᠪᠢᠳᠡᠨ ᠤᠨᠳᠠ ᠲᠤᠰᠠᠯᠠᠵᠤ ᠪᠠᠢᠬᠤ ᠪᠠᠢᠭᠤᠯᠯᠠᠭ᠎ᠠ ᠲᠠᠢ ᠪᠤᠯᠤᠭ᠎ᠠ ᠪᠠᠢᠭᠠᠭᠤᠯᠵᠤ ᠪᠤᠢ ᠪᠠᠢᠭᠠᠯᠢ ᠪᠤᠶᠤ ᠭᠡᠵᠦ ᠰᠠᠨᠠᠯ ᠪᠤᠯᠭᠠ

creation of the first human being, through his obedience, his love and his lowliness so that he might show us how a person becomes a brother and a son and an heir and a neighbor, for [God] desired ungrudgingly that the earthly ones dwell with him, 'He took the image of servant so that he might obey his father like a servant'—not in the way Adam took the image of majesty in order to be the opposite and adversary to his Lord and Creator and to sit opposite him and resist him.

For nothing brought down Adam on the day he fell, except the pride by which he desired to become (c.617) the equal of God in his majesty. Too much [pride] forced him to depart from the Paradise of the Kingdom and humbled him down to earth. My brothers, let us flee from pride lest we become salt whose flavor is lost, for it is not useful even for fertilizer,[50] because it does not have any taste in order to salt from it offerings[51] and no field is fertilized by it nor is any wheat produced by it as our Lord said, 'Whoever exalts himself - like Adam - will be humbled; and whoever humbles himself—like Jesus—will be exalted, just as he was exalted'.[52]

12. On account of the pride of Adam, God closed the doors of Paradise before him, that is, the doors of heaven. Therefore, just as with the pride of Adam God made him depart from Paradise, so by his lowliness [God] will make him enter, that is, he will make him ascend to the higher heavens, where God dwells and is visible there.

For he said, 'With what will you try to appease me after you have angered me? With possessions or with offerings of dumb animals? My own sacrifice from now on, my reconciliation, will, and rest is the person gentle and lowly in spirit upon whom I look and in whom I dwell. He will ascend with me when I ascend to the place of my rest'.[53]

50. Mt 5:13
51. Lv 2:13
52. Mt 23:12; Lk 14:11
53. Is 66:2ff

ꠞꠔꠣꠀ ꠉꠞꠔꠀꠋ ꠇꠤꠢꠋꠀ: ꠇꠇꠣꠣꠞꠣꠎꠔꠣꠀ ꠎꠞꠇꠇꠣꠇꠣꠀ
ꠎꠇꠇꠣꠇꠣꠀ: ꠤꠔꠎꠀ ꠞꠣ ꠀꠇꠣ ꠔꠢ ꠀꠎꠀ ꠔꠀ ꠀꠎꠀ ꠎꠞꠔꠀ ꠢꠔꠀ
ꠢꠇꠔꠞꠣ: ꠤꠞꠀ ꠋꠋ ꠢꠇꠇꠣ ꠉꠞꠢꠔꠀ ꠇꠇꠞꠀ: ꠉꠇꠣꠀ ꠞꠣ
ꠉꠞꠔꠣ ꠇꠇꠣ ꠉꠇꠣ ꠢꠇꠇꠣ ꠉꠞꠔꠣ ꠀꠎ ꠞꠔꠀ. ꠇꠣ ꠀꠎ ꠤꠇꠣ
ꠉꠞꠔꠣ ꠇꠇꠣ ꠉꠇꠣ ꠤꠇꠣ ꠉꠞꠔꠣ ꠉꠞꠔꠣ ꠇꠇꠣꠀ ꠎꠞꠔꠣ
ꠎꠞꠔꠣꠀ: ꠢꠔꠣ ꠀꠎꠞꠔꠣ ꠢꠔꠀ ꠀꠎꠀ ꠉꠞꠔꠣ ꠎꠞꠔꠣ ꠞꠔꠀ

Again he said, 'God chose Moses because he was the humblest of all people'.[54] Lowliness (c.620) was weighed with everything and it was heavy. For God weighed Moses against six hundred thousand swordsmen with their wives and children and placed that lowly one on one side of the scale. Harshness and pride weighed light, and lowliness and gentleness were heavy. The Lord said to him, 'Go out from among this people and I will lay them waste in one hour'. But Moses said, 'If you are going to blot them out, blot me out with them'.[55] And [God] said, 'No, Moses. I will blot out [only] whoever has sinned against me'. Moses said, 'No, my Lord. If you forgive them as you forgave them from Egypt until now, [good,] but if not blot me out with them'.[56] Because of this, Moses became great for he had placed his soul with the sinners who were sinning every day. 'Forgive them as you forgave them from [the time] inside Egypt until today. He loved the sinners as himself and did not separate himself from them.'

13. In the same way, only Noah pleased [the Lord], 'Because I have seen that you only are guileless and the most humble of all the earth'.[57] The Lord said to him, 'Go out from among them, because I will blot out all flesh I have created because all flesh has corrupted its way'.[58] Noah said, 'No, forbid it that you would destroy all the earth'. (c.621) The Lord said to him, 'Look, I will place all the earth on the scale with you. If they weigh heavier than you I will forgive them'. The Lord weighed them with him and Noah weighed heavier by his lowliness than all of them. The Lord destroyed all flesh, which was proud and lightweight in that time.

14. Again in this same manner, in the days of Job [God] weighed everyone with him and Job weighed heavier by his lowliness and no one was found like him in his days.

54. Nb 12:3
55. Ex 32:33
56. Nb 14:19; Ex 32:33
57. Gn 6:9, 7:1
58. Gn 6:7, 12

ꠞꠣꠝ ꠀꠝꠔ ꠙꠛꠞꠣꠔꠀ ꠀꠝꠔ ꠞꠣꠝꠔ ꠇꠣꠞꠤꠀ ꠞꠣꠝꠔ ꠀꠝꠔ ꠞꠣꠝꠔ ꠀꠝꠔ ꠞꠣꠝꠔ ꠀꠝꠔ

Our Lord witnesses when he said, 'O, who is [like] my servant Job who is guileless and upright and turns away from evil? There is no one like him on earth.'[59] Concerning what I have said about the scale the following is written, 'All false people are like vapor, who are weighed on the scale and together are weightless'.[60]

What do we say? Because these people alone became humble ones, were the [rest] led to pride and to the lasciviousness that has filled all the earth? Today when we say to someone: 'Become lowly and avoid evil, and do good like the first ones', he says, 'There is no one who acts this way today'. 'But why do you and I not become like Noah and Job and Daniel—for he too was lowly like them—because the Lord placed his portion with them?'[61] [You may reply,] 'But because there is no one like these I will not be humbled.' But there are persons who are more humble (c.624) and excellent than these today, one among many, but if there is no lowliness and kindness in a person, he cannot be known to the lowly ones of old and God does not dwell in him, nor does he understand truth.

15. Paul was also a very great person who loved wicked people more than himself. He said, "The Lord will witness to me that I wished to die [in order that] the evil ones might glorify the Lord of Glory'. If the Lord wishes to receive me and exchange my death for their salvation so that I may imitate our Lord who died for sinners.'[62] All the apostles died on behalf of sinners with numerous deaths by torture, sword, and the cross. Therefore, how can we reach [their level] if we do not even forgive sinners? How much are we left behind by Perfection if we are not even anxious for our souls? How much are we guilty of this because we persecute and kill our souls so that [instead] we become the persecutors and not the persecuted?[63]

59. Jb 1:8
60. Ps 62:9
61. Ezk 14:14
62. Rm 9:3
63. Mt 5:10

ﺋﻪﻗﻪﺑﻠﻪﺭﻧﻰ ﺋﺎﺯﺍﺑﻠﺎﻧﺪﯗﺭﯗﺵ ﺋﯜﭼﯜﻥ ﺋﻪﺗﺮﺍﭘﻴﺪﺍ ﺋﻪﺳﻠﻪﺗﻜﻪ ﺋﻪﺳﻠﻪﺗﻜﻪ ﺋﻪﺳﻠﻪﺗﻜﻪ

16. In the same way the angel spoke to Mary, 'Peace to you, blessed among women';[64] that is, the lowliest of women. 'My Lord is with you on account of your lowliness.'[65] Mary said, 'I give thanks to God who has seen the lowliness of his maid-servant'[66] and not beauty or (c.625) wealth. If there had been another woman who was more lowly than Mary, Christ would have been given birth by her—he who is the lowliest of all people who is the friend of lowliness.

17. From then on Adam lived on the earth, the heavenly became what is lowly, the spiritual became physical, [and] the breath of life became the taste of death. Majesty bent down and spoke with Adam, but Adam and Eve fled and hid themselves among the trees standing on the earth. The Lord said to Adam, 'Where are you, Adam, are you not among the heavenly angels?' [Adam] said, 'I heard your voice and I hid myself from your presence because I am ashamed to see you on the earth, before whose face I continually stood in heaven. Now you see my shame.'[67] That is, I am ashamed of what I have thought, despising your word; and I did not know that the dust is not like its maker. That which is made is not able to dwell with its maker except with love while lowering itself.'

The Lord said to Adam, 'Look, you have used the thing of which I warned you'.[68] That is, you have cast aside heaven and chosen earth. You have left the good tree, that one by which you did not know evil, and you descended to that one by which you have come to know evil and good. In other words, you fell from heaven to earth. 'Why, Adam?' [Adam] said (c.628) to him, 'Eve advised me!' Eve said, 'The serpent advised me!' And the serpent said, 'The Rebel allured and sent me!'[69] Because God commanded Adam not

64. Lk 1:28
65. Lk 1:42
66. Lk 1:46-48
67. Gn 3:9-10
68. Gn 3:11
69. Gn 3:12-13

(16) ﺃﻭ ﻟﻢ ﻳﺴﻴﺮﻭا ﻓﻲ ﺍﻷﺭﺽ ﻓﺘﻜﻮﻥ ﻟﻬﻢ ﻗﻠﻮﺏ ﻳﻌﻘﻠﻮﻥ ﺑﻬﺎ ﺃﻭ ﺁﺫﺍﻥ ﻳﺴﻤﻌﻮﻥ ﺑﻬﺎ ﻓﺈﻧﻬﺎ ﻻ ﺗﻌﻤﻰ ﺍﻷﺑﺼﺎﺭ ﻭﻟﻜﻦ ﺗﻌﻤﻰ ﺍﻟﻘﻠﻮﺏ ﺍﻟﺘﻲ ﻓﻲ ﺍﻟﺼﺪﻭﺭ

(17) ﻭﻳﺴﺘﻌﺠﻠﻮﻧﻚ ﺑﺎﻟﻌﺬﺍﺏ ﻭﻟﻦ ﻳﺨﻠﻒ ﺍﻟﻠﻪ ﻭﻋﺪﻩ ﻭﺇﻥ ﻳﻮﻣﺎً ﻋﻨﺪ ﺭﺑﻚ ﻛﺄﻟﻒ ﺳﻨﺔ ﻣﻤﺎ ﺗﻌﺪﻭﻥ. ﻭﻛﺄﻳﻦ ﻣﻦ ﻗﺮﻳﺔ ﺃﻣﻠﻴﺖ ﻟﻬﺎ ﻭﻫﻲ ﻇﺎﻟﻤﺔ ﺛﻢ ﺃﺧﺬﺗﻬﺎ ﻭﺇﻟﻲ ﺍﻟﻤﺼﻴﺮ. ﻗﻞ ﻳﺎ ﺃﻳﻬﺎ ﺍﻟﻨﺎﺱ ﺇﻧﻤﺎ ﺃﻧﺎ ﻟﻜﻢ ﻧﺬﻳﺮ ﻣﺒﻴﻦ. ﻓﺎﻟﺬﻳﻦ ﺁﻣﻨﻮا ﻭﻋﻤﻠﻮا ﺍﻟﺼﺎﻟﺤﺎﺕ ﻟﻬﻢ ﻣﻐﻔﺮﺓ ﻭﺭﺯﻕ ﻛﺮﻳﻢ. ﻭﺍﻟﺬﻳﻦ ﺳﻌﻮﺍ ﻓﻲ ﺁﻳﺎﺗﻨﺎ ﻣﻌﺎﺟﺰﻳﻦ ﺃﻭﻟﺌﻚ ﺃﺻﺤﺎﺏ ﺍﻟﺠﺤﻴﻢ. ﻭﻣﺎ ﺃﺭﺳﻠﻨﺎ ﻣﻦ ﻗﺒﻠﻚ ﻣﻦ ﺭﺳﻮﻝ ﻭﻻ ﻧﺒﻲ ﺇﻻ ﺇﺫﺍ ﺗﻤﻨﻰ ﺃﻟﻘﻰ ﺍﻟﺸﻴﻄﺎﻥ ﻓﻲ ﺃﻣﻨﻴﺘﻪ ﻓﻴﻨﺴﺦ ﺍﻟﻠﻪ ﻣﺎ ﻳﻠﻘﻲ ﺍﻟﺸﻴﻄﺎﻥ ﺛﻢ ﻳﺤﻜﻢ ﺍﻟﻠﻪ ﺁﻳﺎﺗﻪ ﻭﺍﻟﻠﻪ ﻋﻠﻴﻢ ﺣﻜﻴﻢ.

ﻭﻗﺎﻝ ﺍﻟﺬﻳﻦ ﻻ ﻳﺮﺟﻮﻥ ﻟﻘﺎﺀﻧﺎ ﺍﺋﺖ ﺑﻘﺮﺁﻥ ﻏﻴﺮ ﻫﺬﺍ ﺃﻭ ﺑﺪﻟﻪ ﻗﻞ ﻣﺎ ﻳﻜﻮﻥ ﻟﻲ ﺃﻥ ﺃﺑﺪﻟﻪ ﻣﻦ ﺗﻠﻘﺎﺀ ﻧﻔﺴﻲ ﺇﻥ ﺃﺗﺒﻊ ﺇﻻ ﻣﺎ ﻳﻮﺣﻰ ﺇﻟﻲ ﺇﻧﻲ ﺃﺧﺎﻑ ﺇﻥ ﻋﺼﻴﺖ ﺭﺑﻲ ﻋﺬﺍﺏ ﻳﻮﻡ ﻋﻈﻴﻢ. ﻗﻞ ﻟﻮ ﺷﺎﺀ ﺍﻟﻠﻪ ﻣﺎ ﺗﻠﻮﺗﻪ ﻋﻠﻴﻜﻢ ﻭﻻ ﺃﺩﺭﺍﻛﻢ ﺑﻪ ﻓﻘﺪ ﻟﺒﺜﺖ ﻓﻴﻜﻢ ﻋﻤﺮﺍً ﻣﻦ ﻗﺒﻠﻪ ﺃﻓﻼ ﺗﻌﻘﻠﻮﻥ. ﻓﻤﻦ ﺃﻇﻠﻢ ﻣﻤﻦ ﺍﻓﺘﺮﻯ ﻋﻠﻰ ﺍﻟﻠﻪ ﻛﺬﺑﺎً ﺃﻭ ﻛﺬﺏ ﺑﺂﻳﺎﺗﻪ ﺇﻧﻪ ﻻ ﻳﻔﻠﺢ ﺍﻟﻤﺠﺮﻣﻮﻥ. ﻭﻳﻌﺒﺪﻭﻥ ﻣﻦ ﺩﻭﻥ ﺍﻟﻠﻪ ﻣﺎ ﻻ ﻳﻀﺮﻫﻢ ﻭﻻ ﻳﻨﻔﻌﻬﻢ ﻭﻳﻘﻮﻟﻮﻥ ﻫﺆﻻﺀ ﺷﻔﻌﺎﺅﻧﺎ ﻋﻨﺪ ﺍﻟﻠﻪ ﻗﻞ ﺃﺗﻨﺒﺌﻮﻥ ﺍﻟﻠﻪ ﺑﻤﺎ ﻻ ﻳﻌﻠﻢ ﻓﻲ ﺍﻟﺴﻤﺎﻭﺍﺕ ﻭﻻ ﻓﻲ ﺍﻷﺭﺽ ﺳﺒﺤﺎﻧﻪ ﻭﺗﻌﺎﻟﻰ ﻋﻤﺎ ﻳﺸﺮﻛﻮﻥ. ﻭﻣﺎ ﻛﺎﻥ ﺍﻟﻨﺎﺱ ﺇﻻ ﺃﻣﺔ ﻭﺍﺣﺪﺓ ﻓﺎﺧﺘﻠﻔﻮﺍ ﻭﻟﻮﻻ

to listen, neither he nor Eve, to the one who rebelled against the word of his Lord—as we have explained above how he rebelled—on account of this [the Rebel] sent[70] the serpent because he had allured and subjugated him.

18. Because [Satan] rebelled and God overthrew him, Satan became the son of darkness by his own will. However, [God] turned away and did not kill him because of his patience, yet [Satan] did not repent on account of his stubbornness and rebellion, because he had not worked for the Lord as our Lord had said, 'It is written: you shall worship the Lord your God and you shall work and pray to him only.'[71] However, [he did] the opposite of this, alluring other creatures encouraging rebellion, as he had taught the serpent and Adam and Eve to rebel. Adam fell from heaven with that [same] fall by which the Rebel slipped and fell. For, the idea came upon the Rebel to become God. When he was ruined he came to allure Adam so that he might slip and fall to become his son and disciple. But God did not give him rest according to what he had thought, but had pity upon Adam and Eve on account of their repentance, and established a law for them on earth, for if a person does it (c.629) he will be saved thereby.

Because of the fact that [Satan] was corrupted and corrupted others, the right [hand] of Jesus does not have pity on him nor upon his corruption, nor upon his torture, but as he destroyed [so] he will be destroyed, and every soul that he incited to rebel and made perish, [God] will require from him, soul for soul. Everything that he seizes from his creatures [God] will require [of him]. For the torment of all the impious ones will pass away, but his own torment shall remain forever and ever, and it will become the sharpest of all torments and the most despicable of all of them.

70. Kmosko's text reads *'šadad'*—typographical error. Read *'šadar'* (he sent).
71. Mt 4:10

ꠢꠞꠤꠋ ꠣꠞ: ꠀꠇ ꠇꠀ ꠞꠀꠇ: ꠣꠀꠀ ꠇꠞꠢꠇ ꠀꠣꠞ ꠇꠣꠞꠤ ꠇꠞꠤꠢ:
ꠤꠢ ꠇꠀ ꠣꠞꠢꠤꠋꠣꠀꠢ ꠤꠀꠞ ꠞꠢꠇ: ꠇꠣꠞꠣꠞꠇꠀ ꠞꠇꠇ ꠞꠢꠇ ꠇꠣꠞꠤ
ꠇꠣꠞꠣꠞꠢꠇ ꠣꠞ.

(18) ꠀꠀꠞ ꠞꠢꠇ ꠇꠞꠢꠇ ꠣꠞꠣꠇꠇ ꠞꠢꠇ: ꠀꠀꠇ ꠇꠣꠞꠇ ꠣꠇ
ꠞꠣꠇꠇ ꠞꠢꠇꠇ. ꠇꠞꠀꠀꠞ ꠣꠞ ꠞꠇꠣꠞ ꠇꠣꠞꠣꠞꠢꠇ ꠞꠢꠇꠇ ꠇꠣꠞꠣꠞꠢꠇ
ꠇꠢꠞ: ꠞꠇꠇ ꠇꠇꠣ ꠀꠀꠇ ꠇꠣꠞꠤ ꠞꠢꠇꠇ ꠞꠢꠇꠇꠀꠇꠣ. ꠞꠢꠣꠞ ꠇꠞꠇ
ꠣꠞꠣꠞ ꠞꠢꠇꠇ ꠇꠞꠢꠇ ꠞꠢꠇꠇ ꠞꠢꠇꠇꠀꠇꠣ ꠞꠢꠇꠇꠀꠇꠣ. ꠞꠢꠣꠞ ꠇꠞꠇ
ꠣꠞꠣꠞ ꠞꠢꠇꠇ ꠇꠞꠢꠇ ꠞꠢꠇꠇꠀꠇꠣ ꠞꠢꠇꠇꠀꠇꠣ ꠞꠢꠇꠇꠀꠇꠣ ꠞꠢꠇꠇꠀꠇꠣ
ꠞꠢꠇꠇꠀꠇꠣ ꠞꠢꠇꠇꠀꠇꠣ

19. Far be it that our Lord would light [the fire of] Gehenna for a person like [Satan] because no one has destroyed like him, except the impure spirits who were his children subservient to him, for even these were created for [heavenly] service for which God had desired to create them. They were obedient to Satan like the serpent and became impure ones, becoming [like] Satan, and were never again sanctified. For everyone who has committed evil acted provocatively for a generation or two. However, [Satan] did so in every generation as long as this world exists, seeing that through the teaching of the evil one Adam and his sons liked to exacerbate the spirit of our Lord. So, as long as that world to come exists, [Satan] will be embittered and tortured through the fiery deluge, just as the deluge of water came upon the descendants of Adam through his word and his deception. (c.632)

20. From then on God began to have compassion upon Adam and Eve. God made coats of skin and clothed them with his compassion[72] and [God] the creator did not treat him according to his transgression nor according to what Adam had thought. For if [God] had treated him according to his transgression, he would have utterly destroyed and annihilated him. However, Adam, in his freedom, chose labor, which is the opposite of Perfection, and through his own choice he bore anxiety—something that stifles those who seek to ascend to the higher realm. For he heard the advice of him who acted as if he cared for virtuous things, and so deprived him of heavenly graces and bound him with the beauty of the earth. Adam longed for the lower beauty and deprived himself of the heavenly. Because this transitory one is visible to the eyes of flesh, it is very agreeable to him who does not have spiritual eyes to observe the heavenly beauty. Adam,

72. Gn 3:21

(19) ᠮᠣᠨ ᠲᠡ ᠬᠣᠨᠢᠨ ᠬᠣᠶᠠᠷ ᠵᠢᠯ ᠪᠠᠢᠬᠤ ᠪᠠᠢᠵᠤ ᠠᠮᠢᠳᠤ ᠤᠷᠤᠰᠬᠠᠯ ᠪᠤᠶᠤ: ᠬᠤᠭᠤᠴᠠ ᠪᠤᠶᠤ ᠡᠴᠡ ᠮᠥᠷᠥᠨ ᠳᠤ ᠭᠠᠷᠴᠤ ᠪᠤᠶᠤ ᠭᠡᠵᠦ ᠬᠡᠯᠡᠪᠡᠯ: ᠲᠡᠭᠡᠳ ᠬᠡᠯᠡᠵᠦ ᠪᠠᠢᠨ᠎ᠠ

who had [spiritual] eyes, saw it, [but] the evil one blinded them, saying to him, 'You will become even greater and be with your Creator'.

The end of the twenty-first *Memra-* on the Tree of Adam.

ᠪᠠᠭᠠᠰᠤ ᠪᠣᠭᠴᠠᠭᠠᠨ ᠮᠥᠷ

ᠡᠯᠥ ᠪᠡᠶᠡ ᠲᠡᠨᠳᠡ ᠮᠠᠨᠠ ᠪᠡᠶᠡ: ᠬᠡᠭᠦ ᠬᠦᠮᠦᠰ ᠪᠠᠶᠢᠨ ᠪᠠᠭᠠᠰᠤ
ᠲᠡᠭᠡ ᠠᠷᠪᠠᠳ ᠮᠣᠲ ᠬᠠᠭᠠᠨ ᠪᠠᠭᠠ ᠬᠣᠨᠣᠭ᠃
᠃ᠬᠣᠭᠣᠷ ᠪᠠᠭᠠᠰᠤ ᠠᠭᠤ᠃
᠃ᠠᠭᠤᠯᠠᠭᠴᠠ ᠪᠠᠶᠢᠭᠤᠯᠤᠭᠴᠢ

Memra-Twenty-Two

ON THE JUDGMENTS THAT DO NOT SAVE THOSE WHO OBSERVE THEM

Summary: Uprightness is not merely the application of 'an eye for an eye'. God has appointed evil judges and kings to judge people harshly, while restraining their evil tendencies and restricting them to the *lex talionis*. The Ten Commandments and the Gospel are sufficient for salvation. (c.633)

1. Now let us explain the judgments that do not save one who has kept them. 'An eye for an eye, a tooth for a tooth, a blow for a blow, an insult for an insult, a wound for a wound, a soul for a soul.'[1] In other words, everything evil for evil. 'Love him who loves you and hate your enemy.'[2] 'If you strike your father bring an offering into the temple.'[3] 'Let whoever wishes to leave his wife give her a writ of divorce while she has not committed adultery',[4]

1. Ex 21:24; Mt 6:38
2. Mt 5:43; Lv 19:18
3. Mk 7:11
4. Mt 5:31

ﻣَﺎﻣﺎﻧُﺎ ﻭِﺟْﻬَﺎﻧِﻴﻢ ﻣَﺎﻗُﻢ
ﻭِﺟْﻼ ﺋُﻨْﺘَﺎ ﻭَﻟُﺎ ﺳُﺎﻟِﻴﻢ ﺣﻪَّﻣﻪ ﺣُﺸْﻮﻣِﻪَّﻣﻪ

(1) ﺑِﻘَﻨْﻌَﻪ ﻫَﻤَّﻼ ﺋُﻨْﺘَﺎ ﻭَﻟُﺎ ﺋِﻨَﻌ ﺳُﻨْﺘَﺎ ﺣﻪَّﻣﻪ ﻫُﻨَﺎ ﺋُﻨَﻠَّﻪ ﺋَﻨَﻪ. ﺣَﺴُﺎ ﺳُﻜُﻪ ﺣَﺴُﺎ ﻫَﺴُﺎ ﺳُﻜُﻪ ﻫَﺴُﺎ. ﻗَﺼُﺎ ﺳُﻜُﻪ ﻗَﺼُﺎ. ﺣﻪُﺴُﺎ ﺳُﻜُﻪ ﺣﻪُﺴُﺎ. ﺋُﻪَﺤَﻪَﺴُﺎ ﺳُﻜُﻪ ﺋُﻪَﺤَﻪَﺴُﺎ. ﺋَﻌﻪُﺎ ﺳُﻜُﻪ ﺋَﻌﻪُﺎ. ﻫُﺋَﻪ ﻭِﻢ ﻛُﻢ ﻗَﻜَﻘِﻴﻢ: ﺣَﻤﻪُﺎ ﺳُﻜُﻪ ﺣَﻤﻪُﺎ. ﻭِﻣَﻢ ﻛُﻢ ﻛَﻢ ﻭِﻣُﻢ ﻛُﻢ ﻩَﻫﻤَّﻪ ﻛَﻜَﻜِﺤُﻜُﻢ. ﻫﺎ ﻫُﺴَﺎ ﺃَﻴِﻢ ﻟَﻠﻐَﻢ: ﻗَﻨْﺖ ﻗَﻪﻭُﺤُﺎ ﺣﻪَﻤﻄُﺎ. ﻫﻪَﻢ ﻭِﺭُﺎ ﻛُﻢ ﻭِﻨﻌَﻪَﻢ ﺃَﻴِﻤﺄﻫ: ﺋُﻨْﻼ ﻛُﻪ ﻫُﻨُﺎ ﻭِﻭَﻪَﻜُﻠُﺎ: ﻗَﺐ ﻟُﺎ ﻛُﻨَﺎ:

something not admirable either to our Lord or to people.

These are the commandments that are not virtuous and the judgments by which we will not be saved. Why did our Lord give them? Indeed, it was because [people] desired [them]. Why (c.636) were evil judges established over them? Why did he allow them to repay one another evil for evil? Because there are still people today who, seeking to rebel from being under the commandment, walk by their own will and say, 'Uprightness is not 'not doing evil' to anyone, but this is Uprightness: to treat well the good ones and to treat badly the evil ones, as God will also do on the day of judgment and on the day of admonition.'

2. If we do not understand [Uprightness] from the Scriptures, will we not recognize Uprightness from the world when people complain against one another, crying out saying, 'A certain one seeks to wreak evil consequences upon me, upon my possession and resources'. Everyone says, 'Such a one does not act justly, but unjustly'. Look how everyone cries out, 'Uprightness does not do harm'.

Whoever has treated a person badly or injured him or has taken away his property will ask everyone and say, 'I have erred, forgive me and I will repay, have mercy on me'. But if he does not pardon him, everyone who hears will say, 'Woe to such a one who does not act as he should to God', because God had said, 'Forgive one another seventy times seven, for if you do not forgive, I will not forgive you'.[5] He had sinned and repented. On account of (c.637) sinners our Lord said, 'Blessed are the merciful, for they shall receive mercy'.[6] If a person is not merciful to him who has harmed [him], who will be merciful to him who is better than him or like him? For he says, 'Why do you have mercy upon me? Am I not better than you?' And if he says, 'It is written that a person should have mercy upon the hungry and the naked'.

5. Mt 18:23 6. Mt 5:7

هْبْم وِلَا هَفَّمِ لَا حَهُزِّ ەلَا كَحتّت إِنُعا.

ەُكْم أَنَم فَەمبُتا وِلَا هَفَّمِيَّم: ەوَّمْتا وِلَا تَاسَم حەَەر. هَحهُنا مَوِح أَنَم هُزِّ؟ أَلَا هْكُّلا وِهْنَم رِكَه. ەكَلا هُنا أَهَّمهه حكَهَەر وَّمْتا خَمقْا؟ ەكَلا هُنا أَهْف حَهَەر وِنْعِيَّم خَمعِدُا سكْف خَمعِدُا: أَه هْنَم مَب حَمَب؟ هْكُّلا وْم وَّاسم إِنُعا أَه مَهُم: وِحُنْم وِنْعِيَّم هْم ماسم فُەمبُنا: هَمهَحصَّم حرْحسُهَەر ەاهزَّم: وِكَه هَه وَّم ضَائەاًا: وِلَا هَحْاهُا لِإِنم: أَلَا هُوْا وِم كَم ضَائەاًا: وَحكُحْتا هْكُاهُا هَحصَقْا هَحْاهُا: أَمِ وْاه أَكْهُا حمَهُا وِوَّمُا هَحمَهُا وِهَحهُنَهاًا هَهَ حُنْم.

(2) أَ هْم صاُحْتا لَا هْمهاَصَّمَّ: هْنَه وِحُهُا هُا وَهصَّيَّم مَب كَلا مَب: لَا مُبَّمَّ كَه حصَّائەاًا؟ ضَ هُنْم ەاهزَّم: وِحُنْا وِيَهْا حكَد هكِ هَجْتْلا ضَمقْا: حقْمُس هَحهَّتهُكْم: ەاهَز هُحنُم وِكَه ضَائِلَم حُنْم هكِ أَلَا حَهُلَّلَم. هُا أَحَنُا هُنْا هُلَّاتُم: وِلَا هَحْاهُا ضَائەاًا.

هَاسُا وَّاحْاه لِإِنم: أَه أَهقَلا حَه: أَه وِخَ هْمنَه: هفَّمه حفَحنُم ەاهَز: وَّاهصحْا هحَهه كَد ەفُزَّم إِنُا: هَاؤَّمم حكَد. هَالُا هْماقَّمه كَه أَهَز هُلا وِهفَّم: هُم كَه أَم وِسُاْ لَّاكهُا حُنْم هكِ: وَّاكهُا أَهَز وَهحَهه مَب حَمَب: هَحصَّم كَلا هكَد. هَالُا هُحصَّم أَيِهُم ەلُا أَنُا هُحْم إِنُا حضَّم. أَهقَلا كَه هَهنُا: هْكُّلا هَهقحُنْا أَهَز هُزِّ وِلُهحَهَەر كَحتَّسهُنْا وَحكَهَەر نَهَهَر وَّهصْا. أَ كَلا هَم وَّاهقَلا لَا إِنم حُنْم وَّهصْا: هَم هْماؤَّمم كَلا هَم وِلُح هْنَه أَه أَهصُاه؟ أَهَز كَه حِمز هُنا هْماؤَّهصْا حكَد؟ لَا لُح أَنُا هْنُم؟ هَا أَهَز: وِكَلا هَقنْا ەتَهْحنْا صاًَّح وإِنم نْماؤَّمم:

Not upon the hungry and the naked alone is the word limited, but also upon whoever errs in any way. If he has mercy and forgives, a person is also giving alms through this. Therefore, whoever is merciful in this world upon a wrong-doer, they will have mercy upon him in that [other] world and will forgive him his errors and sins. Therefore, if an evil person harms someone, let his love shine upon him, just as the Father makes his sun shine upon the evil ones.

3. See how God and human beings cry out that Uprightness does not reward evil. Uprightness is falsely accused and does not reward evil for evil. But if [Uprightness] blames [someone] before one or two or three, or before the whole church, and still a person does not wish to give back to you, consider what is yours to be lost, and do not fall into evil. The Lord will make your judgment if you do not make the judgment for yourself.[7] You will not be deprived of that thing that you lost.

If there is someone who says, 'I (c.640) will not attack a person, unless someone attacks me, [then] I will stand up against him and treat him badly'. This is not Uprightness, but evil. All the battles and wars occur because both sides oppose one another, [for example,] when a man stands up against his neighbor and neither of them yields before the other. Because of this, Uprightness abandons both sides and evil reigns.

For God commanded neither the oppressed nor the oppressors to sin against each other, but said the following to the oppressed one, 'If you remain in Uprightness and do not make a judgment by yourself, I will make your judgment',[8] says God. See how he commanded that not even when you are oppressed should you do evil to anyone, lest you fall from Uprightness. But if someone says, 'I am imitating God who requites the unjust', this is more evil,

7. Rm 12:19

8. Rm 12:19; Heb 10:30; Dt 32:35

كَه كَلا هَقْنا ەكْلْقْتْەا كَحشَەو ەهَصُا هْحكَا: ٱلَا أَه كَلا هُم وهَصْلا حفَلا رِثَه: لَ هْحاؤَسُم ەهُحَه: ؤوثُكَا وِه حُحْه إِنُه أَه حەؤا هُم ەهَّىلا وِحُحْه حەنُا حُحصُا كَلا هَصحْحُنُا وَّسْهَا: حُحبَّى حكَوِه حەه حُحصُا وَّسْهَا: ەهُحصَّى كَه هَصحْكَهْلَه هَسلْهَوِه. لَ ەهَّىلا هَصْلا كَه حَمعُا حِلِنُه: نَبَّس حكَوِه شَهْه: أَه وهَبَّس أَصُا هَصْه كَلا حَمْقَا.

(3) سْزَا أَيِه أَمَّى هُصْا أَحْهُا هَحنَسُغَا: وِلُا فَحْصُا هَائەاُا شَهْظَا حَمْقَا. هَائەاُا حِمْ هْحلْحصُا: ەلُا فَحْصُا حَمعُا سكَه حَمعُا. ٱلَا لَ وهُه هْحْعُا هِهَ سَه أَه ١وْى أَه ١حْكُا: أَه هِهَ حَبِاُا هَكْه. ةالُا زُحْا إِنُه وِنْلا كُه: أَەحْ وَسْكَه ەلُا ١هْلا حصَعُا ەهْحُا حُحْ وَسُه: ٱلَا ١حْحْ وَسُا حنَصعُه. ەلُا هْحاهَصصنَه هَى ەه رِثَه وهَەحبْ١.

ةلَ أَمه إِنُه وُاهْذ: لُا أُزَلِّئا حَلِّئُه: ٱلَا هَى وُ١لَا حكَه هُاَه إِنُا حهَحكَه ەهَحْاه إِنُا كَه: ەلُا هُوْا أَمْاه هَائەاُا: ٱلَا حَمعُا. هَكْه حِمْ وهُهِ هتُحْا ەسْتحْا: كَلا وهُصَى حِثْا ١وَّەَى سَه كَەمكَلا سَه أَهْاه وهَعْلْلَا حِحزُا كَلا سَحزْه ١وَّەَى هَى ١حزُا هَائەاُا هْحاوْى سَه هْەوَى هِهَ سَحزْه. هْحَّحەُا حُحزُا هَائەاُا هَى ١وَّەَى حِثْا: ەهَصحْحُا حَمعُا.

لُا كَحكَّمْثْا حِمْ ەلُا حَنُكَّمْثْا هَقْه أَحْهُا وِنسَّى سَه حسَه. كَحكَّحُا وْه هُهَّى أَهْذ: وْلَ ١هَوْا حصَائەاُا ەلُا ١حْحْ وَسُا حنَصعُه إِنُا ١حْحْ وَسُه أَهْذ أَحْهُا. سْزَه أَمَّى هَمَّه: وُاهلَا هَ حكَحكَه ١حْاه لِإِنُه: وِلُا ١هْلا كُه هَى هَائەاُا. لَ وْه أَمه إِنُه وُاهْذ: وحَاحْهُا هْهَوْهْا إِنُا وِاُحَه حنَوْلَا: هُوْا لُه حَمعُا

because by your imitating God and comparing yourself to God who is without law, who even [suppose] he were to sin there will be no one to reprove him, though far be it from him that he should do injustice. Do you, then, want to become a judge of God? In that case, become a creator like him and make by yourself a heaven and an earth where there is no Lord; and create by yourself human beings where no power of the omnipotent Lord exists. Do good to the good ones and treat badly the evil ones when (c.641) you have become the Eternal and the Not Made and have become without the law like him.

4. O feeble one, remember your father Adam and Satan who because they thought that they might become gods came to that fall. You who have not openly strayed, look out, the evil one will make you stray secretly, so that you will say, 'Just as God does, [so] I will do', in order that you will incur an incurable wound. For the wound of Adam was healed, but look at me, is not your own wound incurable? If you say, '[God] commanded the first righteous ones to take vengeance on the unjust, so I will imitate them', you have no authority to imitate them, [for] God did not speak to you as he did to them.

God did not destroy them by the prophets because they had sinned against each other, but because they were saying, 'What is the news of the Lord?'[9] On account of this, [God] punished them until they proclaimed, 'The Lord is God Almighty'.[10] In order that you may know that this is so, see that from the day when they proclaimed [God] did not send the prophets against them, but rather, if they do not desire to repent, he was reserving for them the day of judgment.

But today God does not send a person as [he had sent] the prophets. Yet if you desire on your own accord to become a murderer, that is your problem. The Lord said,

9. Ex 5:2 10. Ex 7:5

وكلكوا هدؤهدا أيم تعمو لَلكوا وَلمؤهوم وُلا نهَدهه: وُاهلا ٦ سهَا أسد إنم وُهدا كده: ضِ سهد كه وتحب حَولَا. وُسُنا هصَسلا شكسد وأهوَا لَلكوا؟ هوَبم هوَم ضُوَمُا أهوأه: وَحبَم كم بحب هعَمُا وَاوكا أمطا وكسؤهوم هُدنُا: وَحزَم كم حتنُعُا أمطا وكسد هَوحكُهَه وهُدنُا أسَمب ضَلا: وَاهُاد حكُهَّا وَاحلهد حصَقَا هُا وُهوَسد أسمُا ولَا حصَبُا: وَهوَسد ولَا نهَدهه أهوأه*

(4) أو سَكمُا: ٦اوَصا لُاوُم أَصَمِ وَحصَهُنُا: وكلا كسَهُ وتهوَم أكثَا: لَاسُا هطلَا هَهُمه. وَايد ولَا يدَه وَاناؤَصَم ٦اكثَا: وأَسَلَسد: هُا هَهدَا كم صَعُا صَعنُأسد: وأَاهَا: وَاسم وحُب أكوُا حُب ٦ِنا: وأَاٰا كعشَعاا ولَا هدأهنُا. أوُم سمِ ٦اأهنَد هشَعأه: سوَ كَ وَحوُا لَا هدأهنُا هشَعأم وَهكم. وَا أهزَا وَحزَوَمقَا هَبهتَا قَهَ هِوُا وتدنصهَم هم حَتَّلَا: وَانُا حهَم هدؤهدا ٦ِنا: لَ هَكَهُ كم وأوهدا حهَم: ولَا ٦هَا كم أكوُا أسم وَحهَم.

وكه هكَهُ وسُهم هِوَه مَ حمَ سزَح أنَم أكوُا كَتَتَا: ٦لَا أهزَم هِوَه هُا لُهده وهُدنُا. وَحوُا وزا ٦نَم: حوَهدا وَاوَمه وهُدنُا هِ أكوُا أسَمب ضَلا. وَاوَمب كم وهوَا وَصَنُا ه

'Do not let even a [single] hateful word come out of your mouth'.[11] If you say, 'I will imitate the judges for "there is no (c.644) authority that does not exist apart from God",'[12] notice that they have authority over evil, and they administer judgments by which no person is saved. See how evil judges judge the evil world, and this is because God raised evil judges and gave evil judgments so that neither the judges might be put into the right, nor these who are judged might be comforted. Since people also rebelled from Uprightness that is the commandments [given] after our first rebellion of our father Adam, just as our father rebelled from grace of the heart and from serenity of the mind, and acquired the heart that knows evil by its own choice, so we too rebel from Uprightness, which our Creator commanded us, for even if [Uprightness] knows evil, unless it wishes, it will not do it.

5. Thereafter, God saw that we had rebelled even from [Uprightness], not only requiting evil for evil, but many evils for one evil, something that the Lord did not say—He who is not even pleased with 'evil for evil'. They receive bribes and show preference—something that the Lord did not say. Not even by these judgments is a person saved because they were given in anger. The Lord said, 'I will establish evil rulers (c.645) who have no pity',[13] because people were crying out and saying, 'Give us a king and these judges who will oppress us harshly'.

6. The Lord said to Samuel, 'Tell them how the king will oppress them, because he will take their sons and their daughters and tithe their property and their harvest'.[14] They cried out, 'These are judges who will go for us, who will kill with the sword all who do wrong, for otherwise we will devour one another'. God said, 'Just as they have rejected

11. Ep 4:29
12. Rm 13:1
13. 1 S 8:5
14. 1 S 8:11

ﺍﻟﻤﺎﻝ ﺍﻟﻤﺤﺪﺩ ﻓﻲ ﻋﻘﺪ. ﻭﻟﺎ ﻳﺠﻮﺯ: ﺑﻴﻊ ﺍﻟﻤﻌﺪﻭﻡ ﻭﻟﻮ ﻛﺎﻥ ﻣﻮﺟﻮﺩًﺍ ﻓﻲ ﺍﻟﻤﺴﺘﻘﺒﻞ، ﻭﻛﺬﺍ ﻣﺎ ﻟﻢ ﻳﻤﻠﻜﻪ ﺍﻟﺒﺎﺋﻊ ﻭﻗﺖ ﺍﻟﻌﻘﺪ، ﻭﺑﻴﻊ ﻣﺎ ﻟﻴﺲ ﻣﻌﻪ ﻭﻗﺖ ﺍﻟﻌﻘﺪ ﻭﻫﻮ ﻳﻘﺪﺭ ﻋﻠﻰ ﺗﺴﻠﻴﻤﻪ، ﻭﻟﻮ ﻛﺎﻥ ﻣﻤﻠﻮﻛًﺎ ﻟﻪ ﻭﻗﺖ ﺍﻟﻌﻘﺪ. ﻭﻫﺬﻩ ﺍﻟﺒﻴﻮﻉ ﻛﻠﻬﺎ ﻏﺮﺭ ﻳﺪﺧﻞ ﺑﺎﺋﻌﻬﺎ ﻭﻣﺸﺘﺮﻳﻬﺎ ﻓﻲ ﺍﻟﻘﻤﺎﺭ ﻭﺍﻟﻤﺨﺎﻃﺮﺓ ﻭﺍﻟﻐﺒﻦ ﻭﺍﻟﻀﺮﺭ، ﻭﻫﻲ ﻣﻦ ﺃﻛﻞ ﺃﻣﻮﺍﻝ ﺍﻟﻨﺎﺱ ﺑﺎﻟﺒﺎﻃﻞ ﻭﺍﻟﻈﻠﻢ ﻭﺍﻟﺘﺤﺮﻳﻢ: ﻗﺎﻝ ﺗﻌﺎﻟﻰ: ﴿ﻳَﺎ ﺃَﻳُّﻬَﺎ ﺍﻟَّﺬِﻳﻦَ ﺁَﻣَﻨُﻮﺍ ﻟَﺎ ﺗَﺄْﻛُﻠُﻮﺍ ﺃَﻣْﻮَﺍﻟَﻜُﻢ ﺑَﻴْﻨَﻜُﻢ ﺑِﺎﻟْﺒَﺎﻃِﻞِ ﺇِﻟَّﺎ ﺃَﻥ ﺗَﻜُﻮﻥَ ﺗِﺠَﺎﺭَﺓً ﻋَﻦ ﺗَﺮَﺍﺽٍ ﻣِّﻨﻜُﻢْ﴾ [ﺍﻟﻨﺴﺎﺀ: 29]، ﻭﻗﺎﻝ ﺗﻌﺎﻟﻰ: ﴿ﻭَﻟَﺎ ﺗَﺄْﻛُﻠُﻮﺍ ﺃَﻣْﻮَﺍﻟَﻜُﻢ ﺑَﻴْﻨَﻜُﻢ ﺑِﺎﻟْﺒَﺎﻃِﻞِ ﻭَﺗُﺪْﻟُﻮﺍ ﺑِﻬَﺎ ﺇِﻟَﻰ ﺍﻟْﺤُﻜَّﺎﻡِ ﻟِﺘَﺄْﻛُﻠُﻮﺍ ﻓَﺮِﻳﻘًﺎ ﻣِّﻦْ ﺃَﻣْﻮَﺍﻝِ ﺍﻟﻨَّﺎﺱِ ﺑِﺎﻹِﺛْﻢِ ﻭَﺃَﻧﺘُﻢْ ﺗَﻌْﻠَﻤُﻮﻥَ﴾ [ﺍﻟﺒﻘﺮﺓ: 188].

(5) ﻭﻣﻦ ﺃﺳﺒﺎﺏ ﺍﻟﻤﻨﻊ ﻣﻦ ﺻﺤﺔ ﺍﻟﻌﻘﺪ: ﺍﻟﺠﻬﺎﻟﺔ ﺑﺎﻟﻤﻌﻘﻮﺩ ﻋﻠﻴﻪ ﻭﺍﻟﺜﻤﻦ ﻭﺍﻷﺟﻞ ﻭﻏﻴﺮﻫﺎ ﻣﻤﺎ ﻳﺆﺩﻱ ﺇﻟﻰ ﺍﻟﻨﺰﺍﻉ ﻭﺍﻟﺨﺼﻮﻣﺔ، ﻭﺍﻟﻐﺮﺭ ﻭﻫﻮ ﺍﻟﺨﻄﺮ ﻭﺍﻟﺘﺮﺩﺩ ﺑﻴﻦ ﺍﻟﻮﺟﻮﺩ ﻭﺍﻟﻌﺪﻡ ﻭﺍﻟﺴﻼﻣﺔ ﻭﺍﻟﻌﻄﺐ، ﻭﺍﻟﻐﺒﻦ ﻭﻫﻮ ﺍﻟﺨﺪﺍﻉ ﻓﻲ ﺍﻟﺒﻴﻊ ﻭﻧﺤﻮﻩ، ﻭﺍﻟﻀﺮﺭ ﻭﻫﻮ ﺍﻟﻨﻘﺺ ﻓﻲ ﺍﻟﻤﺎﻝ ﺃﻭ ﺍﻟﺒﺪﻥ ﺃﻭ ﺍﻟﻤﻨﻔﻌﺔ، ﻭﺍﻟﺤﺮﺝ ﻭﻫﻮ ﺍﻟﻀﻴﻖ ﻭﺍﻟﺸﺪﺓ ﻭﺍﻟﻤﺸﻘﺔ، ﻭﺍﻟﻤﻴﺴﺮ ﻭﻫﻮ ﺍﻟﻘﻤﺎﺭ ﻭﺍﻟﻘﻤﺎﺭ ﻣﻦ ﺍﻟﻠﻌﺐ ﺑﺎﻟﻨﺮﺩ ﻭﻏﻴﺮﻫﺎ ﻣﻦ ﺍﻟﻤﻴﺴﺮ ﻭﺍﻟﻤﻘﺎﻣﺮﺓ ﻭﺍﻟﻤﺨﺎﻃﺮﺓ ﻭﺍﻟﻐﺒﻦ ﻭﺍﻟﻀﺮﺭ ﻭﺍﻟﺮﺑﺎ ﻭﺍﻟﺘﺤﺮﻳﻢ: ﻗﺎﻝ ﺗﻌﺎﻟﻰ: ﴿ﻳَﺎ ﺃَﻳُّﻬَﺎ ﺍﻟَّﺬِﻳﻦَ ﺁَﻣَﻨُﻮﺍ ﺇِﻧَّﻤَﺎ ﺍﻟْﺨَﻤْﺮُ ﻭَﺍﻟْﻤَﻴْﺴِﺮُ ﻭَﺍﻷَﻧﺼَﺎﺏُ ﻭَﺍﻷَﺯْﻟَﺎﻡُ ﺭِﺟْﺲٌ ﻣِّﻦْ ﻋَﻤَﻞِ ﺍﻟﺸَّﻴْﻄَﺎﻥِ ﻓَﺎﺟْﺘَﻨِﺒُﻮﻩُ ﻟَﻌَﻠَّﻜُﻢْ ﺗُﻔْﻠِﺤُﻮﻥَ﴾ [ﺍﻟﻤﺎﺋﺪﺓ: 90].

(6) ﻭﻣﻦ ﺃﺳﺒﺎﺏ ﺍﻟﻤﻨﻊ: ﺃﻥ ﻳﻜﻮﻥ ﺃﺣﺪ ﺍﻟﻌﻮﺿﻴﻦ ﻣﺤﺮﻣًﺎ ﻛﺎﻟﺨﻤﺮ ﻭﺍﻟﺨﻨﺰﻳﺮ ﻭﺍﻟﺪﻡ ﻭﺍﻟﻤﻴﺘﺔ ﻭﺍﻟﻤﻴﺘﺔ ﻫﻲ ﺍﻟﺘﻲ ﻟﻢ ﺗﺬﻛﻰ ﺷﺮﻋًﺎ، ﻭﻛﺬﺍ ﻣﺎ ﻻ ﻳﺒﺎﺡ ﺇﻻ ﻟﻠﻀﺮﻭﺭﺓ ﻛﺎﻟﻤﻴﺘﺔ ﻟﻠﻤﻀﻄﺮ ﻭﻧﺤﻮﻩ، ﻭﺍﻟﺪﻡ ﻫﻮ ﺍﻟﺪﻡ ﺍﻟﺴﺎﺋﻞ ﺍﻟﻤﺴﻔﻮﺡ، ﻭﺍﻟﺨﻨﺰﻳﺮ ﻫﻮ ﺍﻟﻤﻌﺮﻭﻑ ﺍﻟﻤﺸﻬﻮﺭ، ﻭﺍﻟﻤﻴﺘﺔ ﻫﻲ ﺍﻟﺘﻲ ﻟﻢ ﺗﺬﻛﻰ ﺷﺮﻋًﺎ ﺑﺎﻟﺬﺑﺢ ﺃﻭ ﻧﺤﻮﻩ، ﻭﺍﻟﺨﻤﺮ ﻫﻲ ﺍﻟﻤﺘﺨﺬﺓ ﻣﻦ ﻋﺼﻴﺮ ﺍﻟﻌﻨﺐ ﺇﺫﺍ ﺍﺷﺘﺪ ﻭﻗﺬﻑ ﺑﺰﺑﺪ ﺃﻭ ﻏﻴﺮﻩ، ﻭﺍﻟﻤﻴﺴﺮ ﻫﻮ ﺍﻟﻘﻤﺎﺭ

my commandment, so also they have rejected me; I will establish over them evil rulers', so that the unjust one will take vengeance on the unjust ones and I will take vengeance on both of them. Because neither the rulers are able to be saved by these judgments of 'evil for evil', nor are the doers of evil, both of them will die by their own choice. If people do not wish they will not become judges or doers of evil, but because they love money and honor and transitory glory, they bribe and become governors and take up the power of the sword to kill whomever they desire and for a bribe they become executioners in order to be murderers. Through bribe[s] they become all that they desire (c.648) in order to do evil and plunder.

If a person desires to flee from evil, he must not become either a king or a ruler, nor even an executioner. Those to whom [such a position] has not come will sit and wait for [the time] when they will become evil rulers in order to do their evil will. For if people desire that someone should walk on his road in Uprightness, they would not be waging wars or killing, or plundering one another, or have had need of judges. But as it is now, the judges do not flee from evil, nor are the doers of evil impassive. All of them destroy one another—everyone who does not repent in his life and flee from evil. Where have you seen a righteous person desiring to become a king or a governor, or one of the rulers of the evil world, after our Lord has ceased anointing the king and raising up prophets and rulers [as God did] for the first people?

7. If you say that the Lord incites them against one another or [provokes] kings or anyone else, as in earlier times, you really should not say this or anything similar to it. The one who asks for peace from people is the one who said, 'Allow yourselves to be beaten and do not strike [back], become the oppressed and not the oppressors'.[15] If earlier

15. 1 Co 6:7

ڤەمبُس: ەڤُنا أف كَد أهكَه. أهَمم حكَهَەر وُمُتْا حَتعْا: وحَەلًا هَم خَوْلًا تەلتَمر: ەاناا أناتَمم هَم ،اوَّمَەر: وِلًا وُمُتْا هْمعصَم سُلِم حەكَم وُتْا وصَمعُا سكَه صَمعُا: ەلًا خُتبَه صَمقُعُا: هَاوَّمَەر حرْصُمَەر هُسلَّم. أَلًا حِمْ رُحِم حتَت اِنُعا لًا ەەْم وُمُتْا ەخُتبَه صَمقُعُا. أَلًا هَكُّلا وِنُسعَم ڤهعُا هَاهذا ەهَكَم خُحَوْا: هْمعَه هُسبَم ەەْەر هَكْتَوْا ەهَكَم هَمحكُنُا وهَعُا: وَحعَم وُرُحِم تَعلَكَم. هَحفَسبُا ەەْم هڤَەمكَلهْتْا وتَەمَر مُكْتَلًا. ەڤَلا وِنُكِم حفَسبُا ەەْم وتَحاهَم ەتحرَم.

أ حِمْ رُحْا اِنُم وتَزەەم هَم صَمعُا: لًا هَحضُا ەەْا أهلًا هَكْتَوْا: أهلًا هڤَەمكَلهْتْا. أَلًا ەنَم ولًا مكُم أنَم: مُدَكَم هَهڤَضم وْاهَدم تەەْا تَمعْتْا صَقْا وتَحتَم رُحمَەر وصَمعُا. أ رُحِم حِمْ حتَتعُا وبَارَّلِائم خَاەوشَه حصَائەاا: أهلًا متْحْا حُحبَم ەەْه ولًا مُهكَم ەەْه: لًا حُرِم مَم حسَم: ولًا وُمُتْا هْمحتَم ەەْه. ەهُا وْم لًا وُمُتْا حَزَمَم هَم صَمعُا: ولًا خُتبَه صَمعُا مكَم: ەهُڤَم خُحَەَر مَم حسَم: ڤَلا وِلًا أأَت حسَّقەەم ەحَزَم هَم صَمعُا. أمحُا سزا كُم اِنُم رَوَّمحُا وحُحْا وتَەەْا هَحضُا أه أَحڤَمبُا: أه مَم هَم وُمُتْا وحُحضُا صَمعُا: هَم وُمكَد هُزَّ هَم وُحهْمعَّم هَحضْا: ەكْمهُڤَم بَتْا ەوُمتْا حضُحُا هَبهُبُا؟

(7) أ أاهَذ وهُزبُا مكَّزْا حهَەر مَم حسَم: أه حڤَحضُا أه لِاِنُم اِسزَّم أم وُحڤَبهُمبُا: مُه كُم وأاهَذ هُوْا أه أمبُا ووُهبُا كُه. هَه وحُحْا هَبُا هَم حسُعُا: هَه وُاهَذ: وُحكَه ولًا أهسَەر: ەەەَه لَحَدضْا ولًا لُحَدهْا. ەاْ هَم مبَم

there had been enmity between God and people, today God has made peace through the blood (c.649) of his cross, whether on the earth or in heaven, and he said, 'Let wars cease from the ends of the earth'.[16]

Therefore, if our Lord said, 'Let there be peace in all the ends of the earth',[17] then it is people themselves [who] do not wish to become peaceful and die at each other's hand. Did God say to one person, 'Love your kinsman as yourself' and 'pray for him who strikes you',[18] yet to another did he [not] say, 'Do evil to whomever does evil to you, and wage war and kill him?' Far be it from the Lord, [for God] is blameless in these things, because the evil ones by their own will do evil things and the avengers by their own will avenge one evil [deed] with many evils.

Nevertheless, these judges are useful for this world, since people are unrestrained from evil things and devour one another, and a people who proceeds even worse than this loves a requiter of evil to requite yet further, since it is pleased with evil.

Because of this, when God saw that in this way there are people who do not even repay one another one evil for only one evil, neither the people nor its judges, [God] wrote and showed them that they should repay evil for evil in the first law as [God] had said, 'I have given them judgments by which no one may be saved'.[19] [As for] evil people (c.652) I have given them commandments that are not virtuous and judgments by which they will not be saved, just as they themselves desired, that is, because they neglected the virtuous commandments of love, by which is accomplished the whole power of the law and the prophets, 'Love God and your fellow human being'. Because, if we or they had stood by them, Satan might have been defeated. For, a person sins in relation to [another] person and is justified by a person. 'They loved murder and enmity and hidden

16. Ps 46:9
17. 1 K 2:33
18. Mt 5:44
19. Ezk 20:25

أَمِ هِهُا حِحْبِحُضَّهِاُا حْمِ أَكْهُا كَحِتَّتِنُهُا: هَهُم هَيْ أَكْهُا كَبِهُا وُرِهَّقِهِ هُا وِكَاوِخُا ههُا وِحَمِهُنُا: هُاهَّنِ: وِنَحِلَّكِ هِتُخَا هُم هَهِقْتِهِ وُاوِخُا.

أَ هُنَّ هُهَّسِلَّاهَّنِ: وِنَهِهُا هَمِنُا حِهَّحِهَّهِ هَقِهْا وُاوِخُا: هَهَّسِلا هُنَّهِ وَّهِ حِتَّتِنُهُا لُا رُحْمِ وِنَهِهُا هَمِنُا: ههُمِلَّمِ مَّبِ حِمَّبِ. وُحِهُا حِمَّبِ كَبِنُهُا أَهَّنِ أَكْهُا وُزِمَّم كَنِ حْهِنُم أَمِ نَهِهُم: هرُلُا كَلا هَ هِهُمَّا كُمِ: هلَّاسِرُنُا أَهَّنِ هِهُا وُاهْاهِ حِهَّم وِهَحْاهِ كُمِ: هَحِبْ هِنُحُا هَهلَّهِكُمِهِ؟ مُهِ حِهَّنِنُا: وِلُا كْبِكُ وَّهِ حِهُكِمِ: وِحَمِهْا حِرْحِمُهَّهِ وَّهِ حُحِبَّمِ حَمِقَّهُا هِاُهَقِهْا حِرْحِمُهَّهِ اُحِمَّمِ حَمِقَّهُا هَيَّتِلَّاُا سُكِهِ مِرُا حَمِهُا.

أَلَّا حِهَّنُا كُحِهُا وِلُا اُمِصَّمِ هُمِ حَمِقَّهُا: هُاهَّكِمِ مَّبِ حِمَّبِ: هُكِمِ وُمِتْا مُمِسَّمِ. هَحِهَّه وِاُهَّحِنُا وِحَمِهُا وُمِّم وِنَهِهُا اُهَّكِ أَهِحِ: حُهُا وِحَّمِ هُمِ هُنُا أُزِلا كِهِ. هَهَّلا وِكَلا حَمِهُا وِهِ هَهِاِئَّمِ.

هَهَّلا هُنُا هَّبِ مِرُا أَكْهُا وِهُهَّ أَنَّهِ حِتَّتِنُهُا: وُاهِلُا حَمِهُا سُكِهِ حَمِهُا كَحِنَّهِ هُنَهَّمِ مَّبِ حِمَّبِ: لُا حُهُا أُهِ لُا وُمِتَّقِهِ: حِلَّحِ هِمَّهَ حِهَّهِ وِحَمِهُا سُكِهِ حَمِهُا نَهِنَهِ حِهَّهِ نُهَّهِهُا هَبِهُنُا أَمِ وُاهَّنِ: وِهُهَّحِ حِهَّهِ وُمِتْا وِلُا إِنَّمِ نَمْا حِهَّهِ: إِنُهُا كَتِهَا: هِهَحِ حِهَّهِ حِهَحِ كُمِ هَّهِمِتْا وِلُا هَهَّنِّمِ. هِوُمِتْا وِلُا نَاسَّهِ حِهَّهِ. أَمِ هُبِّم وِهُنَّهِ كُمِ رُحَّمِ: هُنَّهِ وْمِ كُمِ كَلا وُاوِهَّمِ هَّهِمِتْا هَهَّمِتْا وِسَّهِحُا: هُنَّهِ وِهَكِّهِ سَّلُا وِنُهَّهِهُا هِوُحَتْا هُهِلَّكُمِ وِهُا حِهَّهِ. هُنَّهِ وُزِمَّم لَّاكِهُا هَحِهَّ حْهِنُم. وُاكَّهِ سَّبِ هُهِمِ حِهَّهِ أَه هُنَّهِ: حِهَّ وْمِ سُحِ هُكِّهُا. حِهَّ إِنُهُا وِه كِمِ سُكِّهِا إِنُهِ: هَحِهَّ إِنُهُا هُرِوُّهِ. وِسَّهِه كُمِ هُكِّهُا هَحِنَّجِحُضَّهِاُا هِهَتْاُا

hatred.'[20] Because of this, I have given them commandments so that when they keep them they shall die. 'If you walk with me contentiously, I will walk with you contentiously.'[21]

8. He also said, 'They loved the curse and did not desire the blessings',[22] because they have rejected the blessings promised to these who journey in Uprightness that does not harm anyone, guards itself from evil and flees from the judgment. It is afraid to speak harshly against a person lest he strike [Uprightness]. But, if it happens that someone strikes [Uprightness], it will endure and our Lord will judge its judgment. There is no way for whoever walks in Uprightness, love, and Perfection to avenge himself from whomever leads him by coercion, unless our Lord avenges him and brings upon him a great difficulty until he lowers himself. (c.653)

Therefore, because we have loved curses, we have put them on like armor. Because we have walked contentiously, the evil judges have stood up over us, for they have no compassion and make blood flow like water and require for one evil action one hundred evils and love bribe[s] and judge with iniquity. We increased the punishment, we who are not disciplined, and these [judges] were condemned who had become avengers of anger. We did not remember the true judge,[23] neither we nor [the Israelites], who repays every one according to his deeds. But the evil judges, who judge and kill the evil ones and by whom they die, resemble Satan who kills the people who obey him, and does not escape from the fire.

9. The apostles also instructed the murderers until they were murdered, but [the latter] did not repent. These people were not afraid to become evil judges rather than Upright

20. Ps 109:17 (*Peshita*)
21. Lv 26:23-24
22. Ps 109:17
23. Jr 11:20; 2 M 12:6; Esdras 14:32

حهَّمدُا: هْعِلا ٥ُنُا ٥٥حْم حَهْ٥ قَه٥ْتْنُا وهُا وَبِلْهزه أَنَه٥ نهَه٥أَه٥. أَ، ١٥هَحقَه٥ حَهز حهْزعْه٥اُا: هْزعُلَّم أَهَحْكم حَهقَه٥.

(8) ٥أه٥ح أَهَز. وعْهه كَلِعُدُا ٥لُا رَحه حقَهوقُدُا: هْعِلا وَاهكَه ْهوقُدُا وَهتَّحقُ حَهْحكم حهَّائه١اُا ولُا هَحْلهُا لِإنه: أَلُا نُلِهزُا نَعهُه هْ حَمعدُا ٥حْزهُا هْ وَمُا: ٥وُسلُا وَاهَكْلا هَمعُلَّم حَم إِنه ولُا نَعشه: ٥١، ٥٥حْم ٥هْنا حْه إِنه: ٥٥هَمحزُا: ٥هْزَ وُا وَمُه. كَمْ حْه قَه٥وهُا حقَم وَهَهْكم حهَّائه١اُا هَحشَهُا ٥حِهَّه٥ه١اُا: وْمَهَّم نَعهُه هْ هْ وِوُحَ حْه حَمعِّهزُا: أَلُا أَ، أَحتَه هُزَ: ٥١هلًّم حكَّه٥ أَه٥حرُنُا هَمعُا حبْهُا وهْمهَّهَم.

هْعِلا ٥هَّمْلا وِوَشعه كَتعُلدُا حقَم أَتم أَسو رَمُا: ٥هْعِلا وهَحْم هْزعُلَّم: هُعه حكَم وَتْنُا حَمقْا: وكَمْ حهَّه٥ وَسْهُا: ٥٥هعهَّم وهُا أَسو هَتْنُا: ٥هُزهَّم سكْ سوُا حَمعدُا هُاا حَمقُ ٥وُسهَّم هَهسوُا ٥وُسَم حكَّلُا. ٥١حقَم هْزوُ٥اُا سبَّ ولُا أَمهَّم سبَّ: ٥١١مَّحه ٥هَّه وَه٥ه أَحَقَحْا وِوُ١ِزُا. ٥لُا أَاوهَزِ حبْمُنُا وهَهعدُا: لُا سبَّ ٥لُا ٥هَّه: وهُزَ٠٠ حهَحنُه أَسو حخَبَه٥ه. أَلُا وُهَم وَتْنُا حَمقْا وِوُسَم حهَمقْا: ٥هُلهَّم حهَّه٥ ٥هُسلَّم حهَّه٥: حهُلهُنُا وهُلِا كَحتَّت إِنُا وهْعدَّهَم حْه: ٥هَّه هْ نَهزُا لُا فُحلِا.

(9) أُه حكَّسْا أَحقَبه حهُهَّقلًا حبْهُا وهُلْه أَنَه٥: ٥لُا أَحه. ٥٥هَّه لُا رَمَّم وَه٥ه وَتْنُا حَمقْا: ٥لُا ٥ه٥ حَاتْنُا

ones who do not harm anyone like Adam. For, it is not written that he even struck the cheek of Cain who had killed his brother, but made him go on his way. The Lord judged the judgment of Abel at the hands of Cain.

For, if each of us went on his [own] way, even if it is in this world, which we love like Adam, because of the transitory beauty, which is visible; and if each one were just in what is his own, working and living, and not doing whatever we hate (c.656) to our fellow human beings; but [if] we were to do what we desire that everyone should do to us, there would be no murders or wars or blows. There would be no need of evil judges or kings and no one would hate his fellow human being. But God saw what people themselves do to one another, that they rob one another, no one is restrained from evil, and 'all flesh has corrupted its way',[24] as it was written of old and today as well. 'Each one who has sharpened his sickle',[25] as it is written, and made for themselves swords; and [so] they have raised up for themselves kings and judges, that is, lords and murderers. They fell upon one another and fostered enmity and waged wars, until in the end God gave himself to them for their sakes, so that through his blood we might be pacified whether on earth or in heaven. They did not have pity for his life and were not ashamed of his blood and were not persuaded by the Son to make peace on earth as he had done.

10. Woe to us, for if we do not repent, [God] will not be persuaded by us on Judgment day, just as we were not persuaded by him. 'Everyone who does not obey the Son the anger of God will remain on him.'[26] For [God] said in the Law, 'Cursed is everyone who does evil to his fellow human being whether secretly or openly, and let (c.657) all the people say, Amen'.[27] You see how everyone who harms

24. Gn 6:12
25. 1 S 13:20
26. Jn 3:36
27. Dt 27:24

ꠓꠔ ꠕꠖꠗꠘꠙꠚ ꠛꠜꠝ ꠞꠟꠠ: ꠡꠔ  ꣳ ꣥ꣴ ꣦ꣵ ꣧ꣶ ꣨ꣷ ꣩꣸ ꣪꣹ ꣫꣺ ꣬ꣻ ꣭꣼ ꣮ꣽ ꣯ꣾ ꣰ꣿ  ﬀ ﬁ ﬂ ﬃ ﬄ ﬅ ﬆ ﬓ ﬔ ﬕ ﬖ ﬗ ﬘ ﬙ ﬚ ﬛ ﬜ יִ ﬞ ײַ ﬠ ﬡ ﬢ ﬣ ﬤ ﬥ ﬦ ﬧ ﬨ ﬩ שׁ שׂ שּׁ שּׂ אַ אָ אּ בּ גּ דּ הּ וּ זּ ﬷ טּ יּ ךּ כּ לּ ﬽ מּ ﬿ נּ סּ ﭂ ףּ פּ ﭅ צּ קּ רּ שּ תּ וֹ בֿ כֿ פֿ ﭏ ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ ﭵ ﭶ ﭷ ﭸ ﭹ ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﮲ ﮳ ﮴ ﮵ ﮶ ﮷ ﮸ ﮹ ﮺ ﮻ ﮼ ﮽ ﮾ ﮿ ﯀ ﯁ ﯂ ﯃ ﯄ ﯅ ﯆ ﯇ ﯈ ﯉ ﯊ ﯋ ﯌ ﯍ ﯎ ﯏ ﯐ ﯑ ﯒ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﷾ ﷿ ﹀ ﹁ ﹂ ﹃ ﹄ ﹅ ﹆ ﹇ ﹈ ﹉ ﹊ ﹋ ﹌ ﹍ ﹎ ﹏ ﹐ ﹑ ﹒ ﹓ ﹔ ﹕ ﹖ ﹗ ﹘ ﹙ ﹚ ﹛ ﹜ ﹝ ﹞ ﹟ ﹠ ﹡ ﹢ ﹣ ﹤ ﹥ ﹦ ﹧ ﹨ ﹩ ﹪ ﹫ ﹬ ﹭ ﹮ ﹯ ﹰ ﹱ ﹲ ﹳ ﹴ ﹵ ﹶ ﹷ ﹸ ﹹ ﹺ ﹻ ﹼ ﹽ ﹾ ﹿ ﺀ ﺁ ﺂ ﺃ ﺄ ﺅ ﺆ ﺇ ﺈ ﺉ ﺊ ﺋ ﺌ ﺍ ﺎ ﺏ ﺐ ﺑ ﺒ ﺓ ﺔ ﺕ ﺖ ﺗ ﺘ ﺙ ﺚ ﺛ ﺜ ﺝ ﺞ ﺟ ﺠ ﺡ ﺢ ﺣ ﺤ ﺥ ﺦ ﺧ ﺨ ﺩ ﺪ ﺫ ﺬ ﺭ ﺮ ﺯ ﺰ ﺱ ﺲ ﺳ ﺴ ﺵ ﺶ ﺷ ﺸ ﺹ ﺺ ﺻ ﺼ ﺽ ﺾ ﺿ ﻀ ﻁ ﻂ ﻃ ﻄ ﻅ ﻆ ﻇ ﻈ ﻉ ﻊ ﻋ ﻌ ﻍ ﻎ ﻏ ﻐ ﻑ ﻒ ﻓ ﻔ ﻕ ﻖ ﻗ ﻘ ﻙ ﻚ ﻛ ﻜ ﻝ ﻞ ﻟ ﻠ ﻡ ﻢ ﻣ ﻤ ﻥ ﻦ ﻧ ﻨ ﻩ ﻪ ﻫ ﻬ ﻭ ﻮ ﻯ ﻰ ﻱ ﻲ ﻳ ﻴ ﻵ ﻶ ﻷ ﻸ ﻹ ﻺ ﻻ ﻼ ﻽ ﻾

(10) ꣳ ꣥ꣴ ꣦ꣵ ꣧ꣶ ꣨ꣷ ꣩꣸ ꣪꣹ ꣫꣺ ꣬ꣻ ꣭꣼ ꣮ꣽ ꣯ꣾ ꣰ꣿ  ﬀ ﬁ ﬂ ﬃ ﬄ ﬅ ﬆ ﬓ ﬔ ﬕ ﬖ ﬗ ﬘ ﬙ ﬚ ﬛ ﬜ יִ ﬞ ײַ ﬠ ﬡ ﬢ ﬣ ﬤ ﬥ ﬦ ﬧ ﬨ ﬩ שׁ שׂ שּׁ שּׂ אַ אָ אּ בּ גּ דּ הּ וּ זּ ﬷ טּ יּ ךּ כּ לּ ﬽ מּ ﬿ נּ סּ ﭂ ףּ פּ ﭅ צּ קּ רּ שּ תּ וֹ בֿ כֿ פֿ ﭏ ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ ﭵ ﭶ ﭷ ﭸ ﭹ ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﮲ ﮳ ﮴ ﮵ ﮶ ﮷ ﮸ ﮹ ﮺ ﮻ ﮼ ﮽ ﮾ ﮿ ﯀ ﯁ ﯂ ﯃ ﯄ ﯅ ﯆ ﯇ ﯈ ﯉ ﯊ ﯋ ﯌ ﯍ ﯎ ﯏ ﯐ ﯑ ﯒ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ

his fellow human being becomes a cursed one like Satan. 'It is necessary for the disciple to become like his teacher',[28] and whoever has become a servant of sin and listened to it in order to become like his teacher [will be cursed like Satan].

When he submits to the lowliness of Christ, he will become like his teacher and his instructor. But the Law was not established for the Upright ones for they will become a law unto themselves. A person is able to become a law of love for oneself, just as the ancient fathers became. They imitated God who makes his love shine upon the good and the bad, and makes his rain fall upon the just and the unjust and they were not reproved by God, but were greatly glorified.

11. In the proper place in our *memra*-we will explain about the love of the fathers, because by these virtuous and good deeds God desires that all people should imitate him and in this way they should observe and imitate him, when he lowers himself and asks every person to become reconciled with him and be saved, by means of the prophets and the apostles, as he washes the feet of his mockers, as he greets his betrayers, as he kisses Iscariot and calls him 'my companion'.[29] He did not say to [Iscariot], 'Where are you going, murderer?' But (c.660) he lowers himself and kisses him in order to be an example for us, so that we might act in this way to whoever mistreats us and triumph over evil just as our Lord had shown us.

He has 'become the head and perfecter of our faith'[30] so that by imitating him we might be perfected and thus come to resemble him when he prays for his crucifiers, and covers over through his love the sins of those who were baiting him with vicious names, whose hateful character the apostles were not able to explain. They just wrote the following, 'They called him Son of adultery and a

28. Mt 10:25 29. Mt 26:50 30. Heb 12:2

ᠲᠡᠮᠳᠡᠭᠯᠡᠯ ᠳᠤ ᠲᠠᠯᠪᠠᠭᠠᠯᠠᠭᠴᠢ ᠶᠢᠨ ᠬᠠᠪᠳᠠᠰᠤ ᠪᠤᠶᠤ ᠬᠠᠪᠳᠠᠰᠤ ᠨᠢ ᠪᠠᠭᠤᠯᠪᠤᠷ ᠪᠠᠶᠢᠵᠤ ᠪᠤᠢ ᠪᠠᠭᠤᠯᠪᠤᠷ ᠪᠤᠶᠤ

deceiver;'[31] while the apostles were silent about other abuses from their hateful character. He had in mind that time the adulterers who had been there and the murderers and thieves and the oppressors because he knew where they had killed and where they had stolen and where they had performed all kinds of evil things, and he concealed their sins and did not put them to shame. These spat at him on his face and struck him upon his head. They pierced his hands and feet and gave him vinegar and bitter herbs to drink, a thing that they had not done even to murderers, and they stabbed him on his side. When they had done to him all these evil things, apart from the evil things that had been done by them to others, instead of hating them and putting them to shame, he loved them deeply and prayed for them, 'Father, forgive them',[32] in order that he might be for us an example of Perfection, so that (c.661) we, all the children of Adam, might imitate him.

12. In this way again let us imitate him, when he calls and has pity upon the tax-collectors and the prostitutes, while submitting himself before one who is inferior to him and is baptized—although [he did] not need [to be]—to be an example for us, so that we might be blessed by one who is less than us and needy of us. Let us imitate him, when he greets his servants and women-servants, preceding them in greeting, and when he impoverished himself and had nowhere to place his head upon the earth,[33] so that we might become rich in his poverty;[34] and when he makes himself a sinner and prays and makes supplication as an offender and makes himself Sin on account of our iniquity so that we might become righteousness through him.[35]

It is fitting in this way that people should observe God

31. Gospel Thomas 105; Origin, *Contra Celsus* 1:28
32. Lk 23:34
33. Mt 8:20
34. 2 Co 8:9
35. 2 Co 5:21

ᠠᠭᠤᠯᠬᠤᠯ. ᠠᠵᠤᠰᠢᠯᠠᠯ ᠬᠡᠮ ᠯᠢᠰᠢᠭᠯᠠᠯ ᠤᠨ ᠪᠤᠰᠤᠯᠠᠯ ᠪᠠᠢᠳᠠᠯ ᠤᠨ ᠬᠡᠯᠪᠡᠷᠢᠨ ᠬᠡᠰᠡᠭ. ᠠᠭᠤᠯᠬᠤᠯ ᠪᠤᠶᠤ ᠠᠭᠤᠯᠬᠤᠯ ᠤᠨ ᠬᠡᠯᠪᠡᠷᠢᠨ ᠬᠡᠰᠡᠭ ᠪᠤᠶᠤ

and imitate him in all the good things he has done and is doing with all creatures, and let them do likewise to all the children of Adam, good and bad. And so the Upright and the Perfect are authorized to become a law unto themselves and imitate all the good deeds of our God.

But it is not lawful for anyone at all to imitate God, either when he judges or kills or curses or hates and is angry or condemns and calls [them] 'the brood of vipers',[36] or when he calls 'the sons of the Evil One, he who from the beginning was a murderer'.[37] (c.664) It is not authorized for a person to imitate God in one of these deeds without being utterly condemned. But let us imitate him by these things: when he calls his servants 'my brothers and my sisters, and my mother, and my sons and my daughters;'[38] when he calls a daughter of the world 'my daughter'.[39]

13. For God lives without law and has authority over his creation. The creation is fit to be under God and subservient to him. 'If I, who am without law, am your Lord and Master, have humbled myself in this way, how much more ought you who are beneath God to bring yourselves to be humbled more than me, the Lord and Master.'[40] But not even when we imitate the lowliness of our Lord is our lowliness comparable to his. When we offer our cheek to blows according to our tangible nature, this lowliness is smaller than that lowliness, because that nature, which was neither tangible nor wounded, became limited and was wounded.

When we become poor just as our Lord became poor, as when we are poor ones, this lowliness is less than that of him who enriches everyone who has became poor, 'for through his poverty we shall be rich'.[41] When we are in

36. Mt 12:34
37. Jn 8:44
38. Mt 12:49
39. Mt 9:22; Mk 5:34; Lk 8:48
40. Jn 13:14
41. 2 Co 8:9

مەھْمَلا حَفَحْمِ هَ حَفَحْمِ لُحْمَا وَحَبِ وَوِحْبِ حَمَا مَفَهْمَلا حَفَحْمِ مَحْمَا حَفَحْمِ مَحْمَا حَفَحْمِ مَحْمَ

need as our Lord was in need and he asked Zacchaeus for bread[42] and the Samaritan woman for water,[43] (c.665) our own need is smaller than that of him who feeds everyone who is needy. When we die for the evil ones just as our Lord had died for evil ones, our lowliness is [still] less than that of our Lord, because our nature is mortal, not like that nature [that] gives life to all, which has tasted death.

In brief, if the totality of our lowliness is compared with that of our Lord, it is smaller than his. Through his grace he makes us equal to the level of Perfection of his stature[44] when we lower ourselves just as he lowered himself. Because of this he said,

> When you have done everything that I have commanded you, say, 'We are unworthy and useless servants[45] because we have done the thing that you commanded us by your power, because you have set us free from the strings of death for we were calling you at all times so that you might set us free. Now, because you have freed us from the flaming arrows of the evil one, by your grace accept us with you and make us forget everything we have seen in this world, and then we will have left it.'

14. So let us not be audacious as Adam was and fall just as he did. But God gave the authority to people to do good and virtuous things, as much as they desire and as it pleases them, (c.668) because the limit for love and good deeds has not been set,[46] as Paul said, 'If all the people had acted in this way, the law would not have been defined, but the law was established for all doers of evil':[47] for murderers and adulterers, thieves, deceitful ones, fornicators and

42. Lk 19:5
43. Jn 4:7
44. Ep 4:13
45. Lk 17:10
46. Ga 5:23
47. Ga 3:19

ﻭﻫﻮ ﻳﺮﺣﻢ ﺍﻟﻤﺴﻜﻴﻦ ﻭﻻ ﻳﺤﺘﻘﺮ ﺃﺳﺮﺗﻪ ﻭﻻ ﻳﺤﺠﺐ ﻭﺟﻬﻪ ﻋﻦ ﺍﻟﻤﺴﻜﻴﻦ ﻋﻨﺪ ﺻﺮﺍﺧﻪ ﺇﻟﻴﻪ. ١٨ ﻟﻴﻜﺘﺐ ﻫﺬﺍ ﻷﺟﻞ ﺍﻟﺠﻴﻞ ﺍﻵﺗﻲ ﻭﻳﺨﻠﻖ ﺷﻌﺐ ﻳﺴﺒﺢ ﻳﺎﻩ. ١٩ ﻷﻧﻪ ﺷﺮﻑ ﻣﻦ ﻣﻘﺪﺳﻪ ﺍﻟﻌﻠﻲ. ﺍﻟﺮﺏ ﻣﻦ ﺍﻟﺴﻤﺎﺀ ﻧﻈﺮ ﺇﻟﻰ ﺍﻷﺭﺽ. ٢٠ ﻟﻴﺴﻤﻊ ﺗﻨﻬﺪ ﺍﻷﺳﻴﺮ ﻟﻴﻄﻠﻖ ﺃﺑﻨﺎﺀ ﺍﻟﻤﻮﺕ. ٢١ ﻟﻴﺨﺒﺮ ﻓﻲ ﺻﻬﻴﻮﻥ ﺑﺎﺳﻢ ﺍﻟﺮﺏ ﻭﺗﺴﺒﺤﺘﻪ ﻓﻲ ﺃﻭﺭﺷﻠﻴﻢ. ٢٢ ﻋﻨﺪ ﺍﻟﺠﻤﻊ ﺍﻟﺸﻌﻮﺏ ﻣﻌﺎ ﻭﺍﻟﻤﻤﺎﻟﻚ ﻟﻴﺨﺪﻣﻮﺍ ﺍﻟﺮﺏ.

٢٣ ﺃﺫﻟﻠﻬﺎ ﻓﻲ ﻃﺮﻳﻘﻲ ﻗﺼﺮ ﺃﻳﺎﻣﻲ. ﻗﻞ ﻟﻲ ﻻ ﺗﻨﻘﻀﻨﻲ ﻓﻲ ﻧﺼﻒ ﺃﻳﺎﻣﻲ. ﻟﺴﻨﻮﻱ ﺍﻷﺟﻴﺎﻝ ﻛﻠﻬﺎ. ٢٤ ﻣﻦ ﻗﺪﻡ ﺃﺳﺴﺖ ﺍﻷﺭﺽ ﻭﺍﻟﺴﻤﺎﻭﺍﺕ ﻫﻲ ﻋﻤﻞ ﻳﺪﻳﻚ. ٢٥ ﻫﻲ ﺗﺒﻴﺪ ﻭﺃﻧﺖ ﺗﺒﻘﻰ. ﻭﻛﻠﻬﺎ ﻛﺜﻮﺏ ﺗﺒﻠﻰ. ﻛﺎﻟﺮﺩﺍﺀ ﺗﻐﻴﺮﻫﺎ ﻓﺘﺘﻐﻴﺮ. ٢٦ ﻭﺃﻧﺖ ﻫﻮ ﻭﺳﻨﻮﻙ ﻟﻦ ﺗﻔﻨﻰ. ٢٧ ﺑﻨﻮ ﻋﺒﻴﺪﻙ ﻳﺴﻜﻨﻮﻥ ﻭﻧﺴﻠﻬﻢ ﻳﺜﺒﺖ ﻗﺪﺍﻣﻚ.

(14) ١ ﻟﺪﺍﻭﺩ. ﺑﺎﺭﻛﻲ ﻳﺎ ﻧﻔﺴﻲ ﺍﻟﺮﺏ ﻭﻛﻞ ﻣﺎ ﻓﻲ ﺑﺎﻃﻨﻲ ﻟﺘﺒﺎﺭﻙ ﺍﺳﻢ ﻗﺪﺳﻪ. ٢ ﺑﺎﺭﻛﻲ ﻳﺎ ﻧﻔﺴﻲ ﺍﻟﺮﺏ ﻭﻻ ﺗﻨﺴﻲ ﻛﻞ ﺣﺴﻨﺎﺗﻪ. ٣ ﺍﻟﻐﺎﻓﺮ ﻛﻞ ﺫﻧﻮﺑﻚ ﺍﻟﺸﺎﻓﻲ ﻛﻞ ﺃﻣﺮﺍﺿﻚ. ٤ ﺍﻟﻔﺎﺩﻱ ﺣﻴﺎﺗﻚ ﻣﻦ ﺍﻟﻬﻼﻙ ﺍﻟﻤﻜﻠﻠﻚ ﺑﺮﺣﻤﺔ ﻭﺭﺃﻓﺎﺕ. ٥ ﺍﻟﻤﺸﺒﻊ ﺑﺎﻟﺨﻴﺮﺍﺕ ﻓﻤﻚ ﻓﺘﺠﺪﺩ ﻛﺎﻟﻨﺴﺮ ﺷﺒﺎﺑﻚ. ٦ ﺍﻟﺮﺏ ﻣﺠﺮﻳﺎﺕ ﻳﺠﺮﻱ ﺣﻘﻮﻗﺎ ﻟﻜﻞ ﺍﻟﻤﻈﻠﻮﻣﻴﻦ. ٧ ﻋﺮﻑ ﻃﺮﻗﻪ ﻟﻤﻮﺳﻰ ﻷﺑﻨﺎﺀ ﺇﺳﺮﺍﺋﻴﻞ ﺃﻓﻌﺎﻟﻪ.

٨ ﺭﺣﻴﻢ ﻭﺭﺅﻭﻑ ﺍﻟﺮﺏ ﻃﻮﻳﻞ ﺍﻟﺮﻭﺡ ﻭﻛﺜﻴﺮ ﺍﻟﺮﺣﻤﺔ. ٩ ﻟﻦ ﻳﺨﺎﺻﻢ ﺩﺍﺋﻤﺎ ﻭﻟﻦ ﻳﺤﻘﺪ ﺇﻟﻰ ﺍﻷﺑﺪ. ١٠ ﻟﻢ ﻳﻌﻤﻞ ﻣﻌﻨﺎ ﺣﺴﺐ ﺧﻄﺎﻳﺎﻧﺎ ﻭﻟﻢ ﻳﺠﺰﻧﺎ ﺣﺴﺐ ﺁﺛﺎﻣﻨﺎ. ١١ ﻷﻧﻪ ﻛﻌﻠﻮ ﺍﻟﺴﻤﺎﻭﺍﺕ ﻋﻦ ﺍﻷﺭﺽ ﻗﻮﻱ ﺭﺣﻤﺘﻪ ﻋﻠﻰ ﺍﻟﺬﻳﻦ ﻳﺨﺎﻓﻮﻧﻪ. ١٢ ﻛﺒﻌﺪ ﺍﻟﻤﺸﺮﻕ ﻋﻦ ﺍﻟﻤﻐﺮﺏ ﺃﺑﻌﺪ ﻋﻨﺎ ﻣﻌﺎﺻﻴﻨﺎ.

oppressors, slanderers, idol worshipers and magicians, diviners, soothsayers and people who curse, contentious ones, wrathful ones and violators of agreements, coveters, drunkards and singers, speakers of filthy words that are impure and foul, for those who commit adultery with ridicule and mockery, and with fables and stories that are useless.[48] 'Do not let any hateful and vain word issue from your mouth, but all matters that grace gives as edification for your personality.'[49]

Therefore, the law is not established for the Upright or the saints, or for those who bless and the compassionate, or for those who love and do good things, for those who have pity, the gentle, and the blessed. The law is not established for these, because they are a law of love to themselves in that they love their God and all people, good and bad, and imitating our Lord have compassion upon them and make peace with them, even when they are not worthy of peace, just as Iscariot was not worthy. (c.669) Our Lord made peace with him, so that all his loved ones might learn this from our Lord and imitate him.

The whole reason why our Lord and his preachers—the first and the last ones—wrote a great deal was in order that people should be good among evil ones, as our Lord Jesus our Teacher had been. But if a person says, 'I will imitate God, doing good and doing bad like him', he will go greatly astray, and the Law will convict him on the day of judgment, for the Law does not allow him to imitate the misfortunes that God does, only the good.

Moreover, this [Law] allows him to teach lowliness to all people in imitation of our Lord only, so that this idea might not occur to him to curse as God cursed, or to be angry or to hate as God has. Therefore, whoever imitates God in these harsh deeds will fall from the kingdom of our Lord Jesus Christ.

48. 1 Tm 1:10
49. Ep 4:29

هَحنُثْهدا هَحتَّهمْا هَحبُسكَّد هلَّهتْا هَحتَتْهْا هَحتَسْقْا هَحفُرَّهْما هَحتُنْهَا هَحهَوْتْا هَحشْقهلَّتْا: هَحنُحتَّم كَلا هَقهصُلَّا: هَحتَتْتْا: هَحتَّهْمْا هَحرَّهْتْا هَللَّهحتَّم هْقْلَا رَحتُكْلَا وَّاسلَّهمَّه رَخْلَا ورَّسْتْا. ه‌للَّهكْم وِكُمنَّم حكَّهسهُما هَحهْسُا: هَحقَّهحسُلَّا هَحهَتْدا وِلَا هْهلَحتْم. ثَلا هْلَا كْم هَسُا ه‌حَهُلَّا هْم قَّههقَه لَا أَقَّهه: أَلَّا ثَلا هَتْدا وِسه‌حُا لَهحَّهلَّا أَسم وَحتَسُا وَهنَّههقَه.

كَه ه‌ثَّسلا حقَّالْا هَحهَتَّهْا هَمم نُقَّههُا ه‌كَهحَتْهُتْا ه‌كَهتَّسهُتْا: هَحهَّستْهُتْا هَحنُتَّم لُحْنُلَّا: هَحسُتْتْا هَحهَشَّههْا هَحهَهُّهتْهُتْا. حه‌كْم لَا هَمم نُقَّههُا: هْهَهُّلا وِهْنَه ههْم نُقَّههُا وِسَّهُا حتَّهههَّه‌ه: حتَّم وِنُسهَّم لَّلاكه‌ه‌ه‌ه ه‌كَحتَّت اِنُهُا ثَحثَّه‌ه: لُحْتْا ه‌ثَتْهْا هَحهُنَّ هْهلَوْهْم ه‌هْهلَوْسهَّم حكَّه‌ه‌ه ه‌نُحتَّم حَههَّه‌ه هكُهُا: ثَم لَا هُهْم كَهكُهُا: أَسم وِلَا هُهْا وِه‌ا هه‌ثَنَّهلُّا: هَحثَم حَهْه هُنَّ هكُهُا: وِهُوْا هْتْه وِهُنَّ نُحقَّم كَه ثَحثَّه‌ه‌ه ستَّثَحه‌وِه‌ ه‌هْهلَوْهْم ده.

ه‌ثَكْه وَّاهيَّم حلَّد هُنَّ ه‌ثَحثَّه‌ه‌ه ثُتَّهرَّه‌وِه‌ غَوِهُتْا وَّاستْا: هْهَّلا وِنه‌ثَّه‌ه‌ حتَتنُهُا لُحْتْا ثَسُه ثَمتْا: أَسم وَّه‌ه‌ا هُنَّ تَهَّه‌ هَحهُثَ. لَ وْم أَهْ: ثَنهُا وِهْهلَوْهْا اِنُا ثَالكُه‌ا: ه‌هَّلَاه‌ اِنُا ه‌هَحلاه‌ اِنُا أَه‌ه‌لَاه‌: هْهلَهُا لُحْتْا: ه‌هسْتْه كَه نُقَّههُا حتَّههُا وِوَّسُا: هْهَّلا وِلُا ثَه‌ه كَه نُقَّههُا وِنهلَوْهْا حثَّمهُا وِحُثْ أَكه‌ُا: أَلَّا لَ حهُثَنُّا ثَحتَّه‌ه.

ه‌ه‌وُا أَه‌ه ثَه‌ه كَه: وِنْكَه هَصَّهثَّه‌اُا كَحتَتنُهُا ثَحثَّه‌ه ثَبهُه‌اه وِهُنَّ: ثَحتَّه‌ه‌ وِثَ هم وِلَا أَه‌ه‌ا كَه ه‌وُا أَوَسَّلُا وِنَكَّلا أَسم وِكُلا أَكه‌ُا: أَه وِنَكَّم أَه وِنْهتْا أَسم أَكه‌ُا. هم ه‌ثَّسلا وِهْهلَوْهْا ثَالكُه‌ا حه‌كْم حثُبْا مهَتْا نُقْلا كَه هم هَحثَّه‌اه وِهُنَّ تَهَّه‌ هَهَّسُا.

15. But when our Lord saw that we repay and judge not only [one] evil for evil, but many evils for one evil, and are not persuaded to avoid evil and do good and be saved, because of these things he put down for us in the Law that we should only repay [one] evil for [one] evil, so that the torment will be a little more tolerable for us on that day than (c.672) for whoever repays many evils for one evil. 'I have given them commandments that are not virtuous and judgments by which they cannot be saved.[50] Because not even by these—'an evil for an evil'—do they persist so that their punishment may be more tolerable, but [instead] why do they do many evils for one evil so that their Gehenna will be grievous?'

For our Lord explains:

> It was said to the ancient ones, 'an eye for an eye'. But I say, 'Whoever strikes you on your cheek, offer him the other one',[51] and you will become Perfect.[52] It was said to the ancient ones, 'Love your neighbor and hate your enemy'. But I say to you, 'Love your enemies and bless whoever curses you'.[53] Whoever leaves his wife, while she has not committed adultery, and takes another [wife], it is he who commits adultery.[54]

The scribes say to him, 'You are breaking the law of the Lord God,[55] how are you his son?' Jesus said to them, 'I do not break the Law'. They say to him, 'Why did Moses say to us, "Thus says the Lord", and you say, "The Father desires thus"?' Jesus said to them, 'Because your heart is hard the following is spoken to you'.[56]

50. Ex 20:15
51. Mt 5:38
52. Didache 1:4
53. Mt 5:43-44
54. Mt 5:32
55. Mt 19:7
56. Mt 19:8

(15) ھ سرا ۋم ھزن وكە ئىملا كحشو سكە ئىملا فزئىر ەۋسىم ىيې: ٱلا ئىقىلا ھېتتالاا سكە سرا ئىملا: ەلا ھىلھقىسىم وتحز ھم ئىملا ەتحز لحلا ەنسا: كلا ەكىم صلاح كې حنھەھا وئىملا سكە ئىملا ئەۋە ەھا ھىكىلا حەم ۇھەھا وتەۋا ھىسم كې ٱھنىما ھكىلا حەم ۇھەھا ھم وەم وفزئىر ئىقىلا ھېتتالاا سكە سرا ئىملا. ەۋھ ئەۋە كەۋم ھەمتۇنا ولا ھقىنىم ەۋىتا ولا ئىسم حەۋم. كلا ھنا ۋم ٱھلا حەۋم حەكىم وئىملا سكە ئىملا: ھقىم وتەۋا ھىسم ٱھنىھەۋم: ٱلا خبىم ئىقىلا ھېتتالاا سكە سرا ئىملا: وٱەۋا ېھەۋم ٱھىھا؟

ھقىھ ېمز ھزن ەاھۋ:

ۋالاھۋ كھتھنا وخنا سكە خنا. ٱنا ۋم ٱھۋ ىا: وھم وھنا كې كلا ھھە ھزت كە ٱسۋنا. ەەۋا ٱيم ېھىزا. ۋالاھۋ كھتھنا ۋۋسم كھۋنمې ەھىس كحتحبحصې. ٱنا ۋم ٱھۋ ىا حھۋم: ۋۋسھە كحتحبحتھۋم ەھزت كھم ولاي حھۋم. ەھ كې وھصە ٱيمٱە ھ لا ېۋٱە ەھقھٱسۋاا: ەۋھ ېۋز.

ٱھزم كە ھھتۋا: نھەھا ھۋا ٱيم وھنا ٱكەا: ەۋھ حزە ٱيم؟ ەاھۋ حھەم ھقىس: كە نھەھا ھۋا ىا. ٱھزم ٱھۋ: ەكلا ھنا ھھھا ھھۋ ٱھۋ كې وەھنا ٱھۋ ھنىا. ەاىم ٱھۋ ٱيم وەھ ۇخ ٱحا؟ ٱھۋ حھەم ھقىس: ھھلا ھھئما كحھم ھۋ ٱۋالاھۋ حھەم ەھەا.

16. But another way of saying this, the Father did not desire that you do thus, but because the heart of your fathers was hard they were not persuaded (c.673) by 'an evil for an evil'. For this reason this God allowed them that [one] evil suffices [for another] evil. For the one to whom it was said, 'an eye for an eye',[57] really wanted to kill that one who stumbled and put out [his] eye. Because of this God said to him, 'An eye for an eye' is sufficient for you in order that his death will be a little more tolerable for him than that of a murderer.

What do you say, did he do well to give them these judgments by which no one can be saved or not? Then they began to understand that it is right to pass on from these [judgments] as Jesus had said. The one [to] whom [it was said], 'a cheek for a cheek',[58] wished to cut off the hand of the one who stumbled or struck [his] cheek, or was prepared to strike a hundred cheeks for one. Because of this, it was said, 'a cheek for one cheek only', so that it might be more tolerable for him on the day of judgment than for the one who cuts off the hand of his neighbor or strikes a hundred cheeks. With skill and artfulness the Lord restrains them from a greater wickedness so that it might be a little easier for them on the day of judgment.

17. See what is written, 'I have considered the work of your hands and I have considered your contrivances, God. Your way is holier than all the evil ones, requiting good things for evil.'[59] Because of the hardness of the heart of people [God] wrote 'evil for (c.676) evil', as though this was his way, in order that the judgment will not be too severe upon him.

[Concerning] 'a wound for a wound' and 'a burn for a burn',[60] [this was said since] he was wanting to do many

57. Ex 21:24
58. Ex 21:24 (*Peshitta*)
59. Ps 77:11
60. Mt 5:43

(16) ཁྱེད་ཀྱི་ནང་ནས་ཡང་ཁ་ཤས་ཀྱི་ཚིག་ལ་ཉེ་བ་ཡིན། ཀྱོན་
ཀྱང་ཁྱེད་ཀྱི་ཚིག་ལ་ཉེ་བ་ཡིན། ཁོང་ཚོ་ཁྱེད་ལ་ཁ་ཐོག་ཏུ་ཡང་
དགའ་ཞིང་ཁྱེད་ཀྱི་ཚིག་ལ་ཉེ་བ་ཡིན། ཁོང་ཚོ་ཁྱེད་ལ་ཁ་ཐོག་ཏུ་
དགའ་ཞིང་ཁྱེད་ཀྱི་ཚིག་ལ་ཉེ་བ་ཡིན། ཡང་ཁོང་ཚོ་ཁྱེད་ལ་
ཁ་ཐོག་ཏུ་དགའ་ཞིང་ཁྱེད་ཀྱི་ཚིག་ལ་ཉེ་བ་ཡིན།

things to whoever does thus to him. Because of this [God] said the following to him, '[One] burn is sufficient for a burn; a wound is sufficient for a wound', in order that his torment might be a little easier on the day of judgment than [for] him who inflicted numerous burnings and wounds. The one to whom it was said, 'a soul for a soul',[61] had wished to kill many souls instead of [just] one, so that his torment and death might be easier than for him who kills many souls. The one to whom it was said, 'Hate your enemy',[62] really wished to kill him. Because of this he said to him, 'Really hate your enemy and treat him very badly, but do not ever kill him', in order that his torment might be a little easier on the day of judgment than that of a murderer.

18. Again he said, 'Be angry with one another'—a thing that is not virtuous—but do not treat one another badly and do not sin.[63] Because it is better that they should be angry and not do evil rather than being angry and commit evil while they are angry, in order that they might be better than the evil doers. For just as he who does many good things is excellent, so whoever (c.677) commits many evil things will be brought low. Our Lord Jesus is just in his judgment, so that by many torments he might punish the person who does much wickedness. He whose fault is little will endure light blows and our Lord is good in his kingdom so that he might promote each person according to his labor, up to the level he has attained.

19. The one to whom it was said, 'Leave your wife',[64] desired the wives of his neighbors. Because the Law did not allow him to leave his wife and take another—that [woman] he desired—he killed his wife by poison or by some other

61. Ex 21:23
62. Mt 5:43
63. Ep 4:26; Ps 4:4
64. Mt 19:7; Dt 24:1

كەھ ھې ۋېچە كە ھەھا. ھېگىلا ھىنا ئاھز كە ھەچ: ۋېۋە ھەنا سېھ ھەنا: ەزەكھەنا سېھ ئەكھەنا: ۋىھۋا ھھىس ئاھىنھە ھېگىلا كىھەنا ۋىنا ھە ۋەھ ۋېچە ھۆنا ھېگىتالىا ەزەكھۇنا ھېگىتالىا. ەھە ۋالىاھز كە ۋىھھا سېھ ئھھا: ئۆھۇنا ھېگىتالىا چنا ۋەنا ۋىمگىلا سېھ سۋا ئھھا. ۋىھۋا ھھىس ئاھىنھە ەھھاە ھە ۋە ۋېگىلا ئھۇنا ھېگىتالىا. ەھە ۋالىاھز كە: ۋھىس كچنچېچە: ھمگىلا چنا ۋەنا ۋىمگە. ھېگىلا ھىنا ئاھز كە: ۋھىس كچنچېچە ھمىنا: ۋالچاھ كە ھچاھھ: ەھمگىلا لا ئامگىھەۋ: ۋىھۋا ھھىس ئاھىنھە ھېگىلا كىھەنا ۋىنا ھە ۋېگۇتلا.

(18) ەئەت ئاھز ۋۇكەۋ سې ھې سې: ھېم ۋلا ھھۋ: ولا كم ئاچاھھ سې كسې ەئسگەر: ھېگىلا ۋھېس ۋە ۋىنكۇر ولا ۋىچاھھ: ھې ھە ۋۇكەۋ ۋەۋ ەھچاھھ چ ۋكەۋ: ۋىھۋە ھھۋنەھ ھې ھچاھتنا. ئىچ كەز ۋھىنۇ ھې ۋچېچ لېچنا ھېگىتالىا. ەچ ھمەۋقلا ھې ۋھنز چىھنا ھېگىتالىا. ھاھ ۋە ېنۇ ئھھ كېنىە: ۋكەئھىنقا ھېگىتالىا بھنھ كېكزا ۋھمېكا ھنىھ. ۋاسا ۋھگىلا ۋە ھمچگەھ: چنھ ھىھقالىا رخۇنېالا. ەلچ ۋە ېنۇ ھمچچۋەھ: ۋىۋح كچنىھ ئىر ئھچە: ۋچېھا لاسا ۋمچگا ھھھسۇەھ.

(19) ەھە ۋالىاھز كە: ۋھچھە ئېۋاىر: ئھت ىتۋەۋھ ۋلى ۋەنا. ەھچگلا ولا ھچھ ۋەنا كە ئھھھا ۋىھچھ ئېۋاەھ ەئھح ئېسۇالا: ئىنا ۋەە ۋلى: ھېگلا ۋەنا كە لېۋاەھ ھە ھھھا ئاھ حبې ھې

means, and went to take that one he desires. By the hardness of his heart he killed the husband if she had one, as David had stumbled and killed Uriah on account of his wife.[65] [God] said to this one, 'Write [a divorce], dismissing without a fault, but never kill her', so that the death of him who dismissed her might be easier than for him who really killed her.

In order that you may be assured that this is so, the following was written in Malachi, 'I will reject your offerings, because I have been a witness among you and the women of your youth, that you have been unfaithful to, those who are the women of your covenant. But I will be true with you.'[66] The men who follow these rules (c.680) are not victorious, but like a deadly poison [the judgments] torment their doers if they do not repent and avoid them. As our Lord had said in the Gospel when he commanded them that he did not desire this [rule],[67] but with difficulty he permitted those who are stubborn, 'an evil for an evil'. As today, if a person transgresses and strikes him who is stronger than he [with] a single blow, he may strike him a hundred blows and not be persuaded, or with a rock splitting his brain open on account of one blow. Look, 'a cheek for a cheek'[68] would have been better, as it is written for one who does not triumph, and avoids striking him with many blows and his torment is grievous on the day of judgment if he does not repent and avoid evil. But if a person has repented or repents, whether among the first ones or among the last ones, our Lord has forgiven and will forgive him.

20. As for the one to whom it was said, 'When you revile your father or your mother, present an offering in the temple',[69] there was a reason why he had commanded him

65. Mt 19:7; Dt 24:1
66. Ml 2:14
67. Mt 5:1ff
68. Ex 21:24
69. Mt 15:4

قُهوهَّم: هَحهُ وِؤْلِّ أُرْلا هِوُا هقْلا. هَحقَّمئا حْحْه حَطُا ٱ أَسا هِوُا كُه: مُلْلا هِوُا كْه: أَمَّنُا وْاهاؤْه وُمَّم هَملْلا لَّاهؤَنا هْلْلَّاِيهاُه. حهُنُا أَهَذ كْه: وُحلُّهت وِلُا هَصكَّاُا هنَّسه: ولُا أَمكُّهكْسه هْملْلا: وِنهوْا هعَّسس هْهاُه وِهَه وِهَذا كُه هْم هَه وِمُلْلا كُه هْملْلا.

هَوِاُهَذ كُم وِهُصْ وِهَ: هُصْ صلَّمت حصَّلَاهَّم. أَهلَّا قُهوْضُمقُم. كَلا وْاهوِوْا ضَمْقُم حْنَّقَّم لْحئهاقُم: وْاِيلَّم وْلْحلَّم حقْم: ههْنَم نَّقَت مُهصقُم. هْاهَذ حْصقُم. لُا لْحِذ رُقْم اِنُعُا وِهُكْم وَمْتَا حُحبَّم: أَلَّا أُم هَعُا وهْهاُا مُكْم حْنُحَةْمهَّم: ٱ لُا أَمصَّم ههُحنَّم هْسهَّم أَم وْاهَذ هُذ ضْاهَّلْحُمَّم. ههْ قَقْم أَنَّم كْه هُحقُا رُضا هِوُا: أَلَّا حصَّسهْم هِهَ أَقْه أَنَّم حصَّقَّت مِلُا حصَّمهُا وَسْه ضَمهُا. أَم وِههُنُا ٱ هْملحَذ: لْحزُا ههْنا حصَّم وَمقا هْتْه رهُوْا مَّ: هُنا كْه هُاا رهُوَّم ولُا هْملهَّصه: أَه حصَّاقُا هُنا أَكْس كْه هُههْه: هْلْلا مَّ رهُوْا. هُا قُقَّس هِوُا قُعُا سْه قُعُا: أَم وَحلَّمت حصَّم وِلُا رُضا: ولُا وِهُنا كْه هَسقُاُا هَّلْتلُاُا: هَحقَّم أَهنَّقْه حصَّهقا وؤَّسُا: ٱ لُا أَاُت ههُحَذ هْم ضَمهُا. ٱ وْم أَت اِنُم أَه أَاُت أَه هْم هَبهُتْا أَه هْم اِستْنُا: حصَّم ههُحْم كْه هُذَ.

in this way. As for the rest, can he be absolved when he reviles his parents, unless he repents and avoids evil? For he said in the Law, 'Whoever reviles his parents will surely die'.[70] But why did they command this? Was it for his lack [of intelligence], or in order that he might be ashamed before the priest and the congregation, (c.681) for the priest says to him everyday, 'Are you not ashamed that you strike your parents who bore and raised you?' If he reviles [his parents] again on another day, and goes to present an offering, the priest and the congregation will spit in his face, for the offering of each person was known and why he offered it. The cause was known for which the holocaust and the vows were burnt. And the reason for the sin was known. The priest asked, 'What is the sin?' and then he offered it.

That is why it was said to him in this way: whether [it be] for his lack [of intelligence] or so that he might be ashamed on account of the priest and the congregation and not revile his parents, in order that his death might be a little easier than for him who really strikes his parents. For if a person reviles and hates his parents and abuses them, he will surely die. But if he transgresses and errs, yet repents from his sins and does good things, the Lord will spare him on account of his mercy.

21. When he said, 'He made both of them one Testament',[71] and he annulled law of the commandments by his commandments, so that he might make everything new with one testament. 'From now on not a single letter *'iota'* will pass away from the Law and the prophets.'[72] As for the rest, (c.684) 'The whole Law and Prophets up to John were established in order to serve and then pass away'.[73] 'For the thing that has become old is worn out and close to destruction',[74] and from then on we ought not to speak about

70. Ex 21:17
71. Ep 2:14
72. Mt 5:18
73. Mt 11:13
74. Heb 8:13

(20) ꠀꠢꠀ ꠘꠣꠡꠀꠇꠣ ꠎꠣ: ꠘꠣꠡꠀꠞ ꠘꠣꠍꠣꠞꠀ ꠀꠍ ꠎꠣꠞꠀ ꠀꠞ ꠎꠣꠞꠀ. ꠍꠣꠎ ꠇꠣꠘꠣꠞꠀ ꠎꠣꠞꠀ ꠀꠞ ꠎꠣꠞꠀ ꠀꠞ ꠎꠣꠞꠀ ꠀꠞ ꠎꠣꠞꠀ. ꠘꠣꠞꠀ ꠘꠣꠞꠀ ꠀꠞ ꠎꠣꠞꠀ ꠀꠞ ꠎꠣꠞꠀ ꠀꠞ ꠎ

these.[75] From then on, that one letter *iota* will remain—which is the ten commandments,[76] which are called *'iota'*, for there are ten commandments in the number of the signs. These ten commandments, which I will enumerate here, are 'the *iota*' that do not pass away from the Torah or from the prophets.[77] 'Hear, O Israel, our Lord and our God is one.'[78] 'You shall love the Lord your God with all your heart and with all your strength and with all your soul.[79] And you shall love your neighbor as yourself.[80] You shall not kill. You shall not commit adultery. You shall not steal. You shall not bear false witness.'[81] This is the letter *iota*, and look, it is recorded in the Gospel.[82] So from then on let no one serve these other commandments that have been abolished, or these by which a person is not saved, because they were given on account of the outcry of the people and their contentiousness.

22. In summary, these ten commandments are sufficient for the salvation of people, so that whoever (c.685) does them will be saved by them. For all the wearisome-ness of the Law and the prophets [was intended] so that people might come to these commandments of this *iota*. As our Lord said, 'All the power of the Law and the prophets hang upon these two commandments, and whoever does these two commandments fulfills the whole law'.[83] As Paul said, 'The whole [Law] is spoken with a few [words], "you shall love your neighbor as yourself" '.[84]

23. Know this, my friends, that all the beauty of the virtuous commandments, which you find in the Law or in the

75. Heb 9:5
76. *'ptgamın'* instead of the more usual *'puqdane'*.
77. Mt 5:18; Aphrahat, *Demonstration* 2:7; literally, *'yod'*—equivalent of Greek *'iota'* and the tenth letter of the Syriac alphabet.
78. Dt 6:4
79. Dt 6:5; Mt 22:37
80. Mt 22:39
81. Ex 20:13-16; Dt 5:17-20
82. Mt 5:18
83. Mt 22:40
84. Ga 3:19

ەهصَّىلا كْلە ﻫَﻮ ﻫُم ﻫُم ﻫَﻮ ﺋُﻮﻫ أُلُمالُ ﺳﺒُا ﻫﻫَﻮﺒُا: وَلىلْمﻫ كْشُا شعُا قْلمُحَّم وهْلمزْم ﺋُﻮﻫ: وهُوْا كْشُا قْلمُحَّم حهْسُبُا وهَّمصَّمُو. ﻫُكْم أَنُم كْشُا قْلمُحَّم وصُلْح إِبُا ﻫُوصُا حهْسُبُا: أَىلْمﻫ ﺋُﻮﻫ وُلا حُشُا هُم أُوزُىلُا ﻫهْم ىحَّتْا: ﻫهَّم أَمهزْالا: هُزَ هَالكُوَ ﺳْ ﻫَّﻮ. وأوسْم كهُبُا أَكهُم هُم هُكْه كْصُم ﻫهْم هُكْه ﺳْىكْم ﻫهْم هُكْه ﺗهعُم. ەأشْح كهَّبْصُم أَىم ﺗهعُم. لُا أَمهُّهلا. لُا أَكَّهوَ. لُا أَكْئهح. لُا أَهﻫوْ ﻫهﻫوْلا هُهوَزا. ﻫُوْا ﻫَم أُلُمالُا ﺋُﻮﻫ ﻫﻫُا هَاوَّىكْبُو صلَّمحُا. لُا ﻫهَّىلا أَهح إِبُم ﺗهَّهم كهُكْم هُقَمبُتْا إِستْتْا وْالهكَّهح: أَه كهُكْم وُلا إِبُم ﺳْتْا كهَوَ: وهُكَّىلا هُزﺳُﺋهاوَّو وكهُا أَلَّمﻫكه ﻫهُكَّىلا ﻫهَّهزﺋُﺋهاوَّو أَلَّمﻫكه.

(22) هَزﺋُا وْم: ﻫُكْم كْشُا قْلمُحَّم ﻫهَّمم كىَّىتﺋَّوَ وْحىَّىتﺋُمُا: وهُم وحُجْ كهَّوَ ﺳْتْا كهَوَ. هُكْه ىُمز ﻫﺳُﻫه وﺋُهَهﻫُا هَىحَّتْا: وْكهُكْم هُﻫمبُتْا وﻫُوْا ﺋُﻮﻫ وَالأَوَ حتت إِبُمُا: أَىم وْاهَز هُزَ: وهُكْه ﺳْىكْه وﺋُهَهﻫُا ﻫوْىحَّتْا كهُكْم ﺗوْم هُﻫمبُتْم الْلا: ﻫهُم وحُجْ ﻫُكْم ﺗوْم هُﻫمبُتْم: هُكْه ﺋُهَهﻫُا ﻫهَّطْلا: أَىم وْاهَز هُﻫُكهﻫ: وهُكْه حهُّىلا هَىﻫَطْلا: كهُﻫ وأشْح كهَّبْصُم أَىم ﺗهعُم.

(23) ﻫُوْا وْم وْكﻫ ﺳْحَّىكْ وهُكْه هَﻫهزُا وهُقَمبُتْا هُهُّتْا وهْﻫﻫﺳْﻫ كهَوَهُﻫا أَه كْتَىتْا:

prophets, that is their sense, these commandments, which are called *iota* as our Lord said, 'You shall love the Lord God and the people who are all descendants of Adam, who are your neighbors, relatives, and family'.[85] Therefore, let us fulfill the Gospel and the *Iota,* which are one testament by which people conduct themselves in a new way. But whatever is outside of this *iota* is in the Law and in the prophets, being called the testament of debts, for on account of the debts of the people is designated the testament of debts.[86]

24. Therefore, the fact that some of the ancients spiritually served this *iota* was glorification for them, as Paul said, 'In the righteousness of the Law of which I was found blameless',[87] which is *iota*. For (c.688) the Spirit saw their lowliness, and taught them to leave the commandments that are not virtuous and the judgments by which no one is saved, and showed them these commandments upon which hang the sense of the Law and of the prophets through which people are saved. The Spirit taught them how to practice them spiritually, and in this way the testament would become glory for them. All who are outside the *iota* were serving physically on account of their contentiousness. The Spirit did not teach them to fulfill spiritually the commandments of righteousness and of salvation. The commandments that are not virtuous and the judgments by which a person is not saved became debts for them, [namely] the testament that was designated on account of the debts of the stubborn people.

25. Hear [this] argument, O hearer of truth, and see all the harshness that is in the Law and the prophets. It is contained in that great commandment, 'Love your fellow human being as yourself'.[88] Where have you seen an

85. Mt 22:37,39
86. Ga 3:19
87. Ph 3:6
88. Mt 22:37-39

ئىمكەۋ ەئە: ەكىڭ قەمبۇنا ۋئە ھىلەمنى ئىم ۋاھن ھۇنۇ: ۋاۋئىم ىھۇنا ئاكەا: ەكتىئىمغا ۋاىلئەۋ قىكەۋ ختت ئاۋم: ۋقتىخىم ئاۋ ەتىت ىھنۇ ھىنۇم ەلھەەھۇم. ئەكم ەھقىلا لاەيڭكىمۇ: ەكىئەۋ ۋاىلئەۋ ىبا ۋىئەھق ۋھلەۋحنى ئە حنتىنغا ىبياىلا. ھۋم ۋې ۋىكن ھې ەۋا ئەۋ ئىلەەۋ حنقھەھا ەختىنا ۋىئەھق ۋتقنا ھلەھۇنا: ۋھڭلا ئەھتەۋ ۋىكغا ۋىئەھق ۋتقنا ئاۋھەھ*

(24) قىلا ەھقىلا ۋھھقھەە حنۇس ىھۇۋا ئەۋ ھې ھۋىقنا: ەەا ىھۇە ىلھىقىسلا ئىم ۋاھن قەكھھ ۋىرۋقھەاە ۋنقھەھا ولا ۋھىا ەەھە ۋاىلئەە ئەۋ: ھڭلا ۋىمنا ەۋا ۋىمنا قھەصھەە: ەھكھا ەۋا ىھۇە ۋنھقھە قەمبۇنا ولا ھقھنىم: ەۋتنا ولا ىنھ سنا حۇە: ەھىمنا ەۋا ىھۇە قەمبۇنا ەكىم ۋالا حۇە سكھە ۋنقھەھا ەۋىختنا: ۋحۇە سلم حنتىنغا: ەھكھا ەۋا ىھۇە ۋىمنا ئىمنا ىھقھە ئىھ حنىمس. ەەەمنا ەۋا ىھۇە ەقنا ۋىئەھق ىلھىقىسلا. ەقىلا ھې ۋىكن ھې ئەۋ ھھقھقم ەۋە ىھىكنى ھڭلا ۋنىئەاقەە: لا ىلھقھ ىھ ۋىمنا: ۋىكنىس ىھقھە قەمبۇنا ۋۋقھەاا ەۋىتنا. حنتقنا ەۋە ىھۇە قەمبۇنا ولا ھقىتىم: ەۋتنا ولا ىنھ سنا حۇە: ۋىئەھق ۋالاۋھقھ ھىھكتەۋ ەكقنا ھمنا*

(25) ھقھ كھنقنا ىَ ھقھەنا ۋىنۋا ەسۋ ۋقكە ھمنقاا ۋاىلئ حنقھەھا ەختىنا: سىمغا ەۋ حۇە قەمبۇنا ۋىنا: ۋاىتح ىن ىھنۇ ىم ىھقۇ. ىمنا سۋا كې

offender who kills himself after he has offended? When he kills his neighbor, whom he has offended or not offended, but kills and has no pity? Whom have you seen among the offenders, or among those who have not offended, who has gouged out his own eye because he had gouged out the eye of his neighbor since he had sinned or while he had not [yet] sinned? Who have you seen striking himself and putting himself to shame because he has sinned, striking his neighbor (c.689) and denouncing him? Who is without pity for himself just as the children of Adam treat one another, abusing the souls of one another?

If we loved our neighbors as ourselves, just as we do not do evil to ourselves, we would not treat our neighbors badly. If we loved our neighbors as ourselves we would do to our neighbors all the good things we have done for ourselves. But [as it is,] we desire that everyone should forgive us while we are not compassionate, taking vengeance on our neighbors. At no time have we ever sharpened the sword and prepared to strike ourselves, but [instead] we prepare armor to protect ourselves, preparing for ourselves a sword to strike the souls of our brothers, the descendants of Adam.

The end of the twenty-second *Memra*-about the judgments that do not save those who do them.

هَمحكْنا وِهُلْلا تَعقَه هُا وَاهقْلا: هُا وَحسَحْه وَاهقْلاه وِلُا أَهقْلا هُلْلا ەلُا سُاْه؟ هَى سؤا كُم هَى هَمقكْنا أَه هَى أَمكْم وِلُا أَهقْده: وِحَوْ حَسُا وِتَعقَه: وِحَسُا وِكَ حْمنَه حَوْ: حَلا وَاهقْلا: أَه كَبِ لُا أَهقْلا؟ هَى سؤا كُم وِهسُا حسَعقَه ەقْمهُه حَلا وَاهمكْلا: وِحكَ حْمنَه هُسُا كْه ەهقْمها؟ هَنَه وِلُا سُاْه حَلا تَعقَه أَم وِحبَى حتَت أُوم سَبِ حسَبِ ەهمَسَى تَقعُدُا سَبِ وِسَبِ؟

أَكَه وْبِ هَسكَى وِەَى حتَت حْمنَ أَم تَعقَ: أَمتُا وِحسَعقَ لُا حُبَى سِئ وِحَمه: ەلُا كحتَّت حْمنَ هَحْاهَى وِەَى. ةالَكه أَم تَعقَ هَسكَى وِەَى كحتَّت حْمنَ لُحْدُا وِحُبَى وِەَى حسَعقَ: ەهُتا كحتَّت حْمنَ ثَلا حُبَى وِەَى. أَلَا رُحمَّ وِثَحسُه تَعثَه كَ: ثَبِ سِئ وِلُا تَسهَى أَحثَّى كحتَّت حْمنَ: لُا مكَّەم حكَّمِ هَعدُا ەلُحْم وِتَعسُا حتَعقَ. أَلَا مكَّمحَّىَ كَ رُسُا وِتْكَ: تَعقُلَ مكَّمحَّىَ كَ سَنحُا وِتَعسُا حتَعقُدُا وَاسَتِ حتَّت أُوم.

مكْم هَاهذا وِحْمنَى هَاؤِى حَلا وَتْتا وِلُا سُاْم حةَه حُثَةوَّمةَه.

Memra-Twenty-Three

ON SATAN AND PHAROAH AND THE ISRAELITES

Summary: An extended biblical exposition on how God permits free will in evil people, Pharaoh in the case here. God did not predestine the hardness of heart of Pharaoh, for such derived from Satan. God's kindness actually elicited the rebellion of Pharaoh, just as Jesus' humility brought out resistance among the Jewish leaders.
(c.692)

1. [This *memra*] about Pharaoh and the Israelites who sinned by their own [choice, for] the Lord did not compel them.[1] For the Lord does not inhibit anyone from believing in him and doing good things, except for the prophets alone whom he held back at that time from Perfection so that they might be zealots for him.[2] But as for the rest, [God] did not hold back anyone else from good things, neither at the first, nor at the last.

Our Lord revealed this so that everyone might understand how Adam was created. Our Lord showed us through his person the creation of Adam and how Adam became like the heavenly angels, without anger and without lust, and without [bad] thoughts and faults. According to that image (c.693) of [Adam], our Lord was born. For by the

1. Cf. Rm 11:32

2. Cf. *Memra*-9

ﻣَﺎﻫﺬَا ﻭَﺣَﻨَّﻢَ ﻋَﺎﻟَﻤُﻬَﺎ
ﻭَﻟَﺎ ﻫُﻠُﻬَﺎ ﻣَﻦَّﺎ ﻗَﻨَّﻢَ
ﻩ ﻣَﻦَّﺎ ﺣَﺘَّﺖ ﺃَﻣﻬَﺎﺗُﻤَﺎ

(1) ﻣَﻦَّﺎ ﻗَﻨَّﻢَ ﻣَﻦَّﺎ ﺣَﺘَّﺖ ﺃَﻣﻬَﺎﺗُﻤَﺎ ﻭَﻋَﻨَّﻢَ ﻩَﻭ
ﺃَﻫﻘَﻪ ﺣَﻨَﻬﻪَّﻢَ ﻩَﻣَﻪ ﻫُﻨﻬُﺎ ﺳَﻪ ﺃَﻨَّﻢَ. ﻫُﻨﻬُﺎ ﻣِﻦ ﻟَﺎ ﻃَﻠَّﺎ
ﻟِﺎَﻪ ﻭَﻨَﻪَّﻢَ ﻫَﻪ ﻩَﻨَﻪﺑ ﻫُﻠُﻬَﺎ: ﺃَﻟَﺎ ﻛَﺘَﺤَّﻨَﻬﺎ ﻛَﻠَﻤَﻪ ﻭَﻃَﻠَّﺎ ﻫَﻪ
ﺃَﻫﻬَﺎ ﻫَﻪ ﻣِﻦَّﻪَﻤَﻬﻪَّﻢَﺎ: ﻭَﻩَﻪَّﻢَ ﻫَﻪ ﻟَﻬُﻨَّﺘَﻬﺎ. ﻭَﻋَﻨﻬُﺎ ﻭَﻣ ﺃَﻪَﻪ ﻟِﺎَﻪ
ﺇِﺳَّﻢ ﻟَﺎ ﻃَﻠَّﺎ ﻫَﻪ ﻫُﻠُﻬَﺎ: ﻟَﺎ ﻫَﻘَﻤَﻪَﻤَﻬﺎ ﻩَﻟَﺎ ﻛَﻠَﻤَﻪَﻤَﻬﺎ.

ﻫُﻨَّﻢَ ﻣِﻦ ﻟَﻪَﻪ ﻫَﻪَﻭَّﺎ ﻭَﻨَﻪَّﻢ ﻛَﻪَﻪَﻪ ﻭَﻠَﻤَﻪ ﻫَﻨَّﺎ ﻪِﻩَﺎ
ﺃُﻭَﻢ. ﻩَﻪَﻪ ﻛَﻪَﻨَﻪَﻪَﻪ ﻩَﻪَﻪَﻪ ﻫُﻨَّﻢَ ﻛَﻪَﻨَّﻤَﻪَﻪ ﻭَﺍُﻭَﻢ: ﻩَﻪَّﻢ ﺃَﻪَّﻢ
ﻩَﻩَﺍ ﺃُﻭَﻢ ﺃَﻢ ﻪَﻠَّﺎَّﺎ ﻭَﻛَﻪَّﻤَﻬﺎ: ﻭَﻟَﺎ ﺀَﻪَﻪَﺍ ﻪَﻭَﻟَﺎ ﻗَﻪَﻪَﺍ: ﻪَﻭَﻟَﺎ
ﻪَﻪَﻨَﻨَﻪَﻪَﺍ ﻪَﻭَﻟَﺎ ﻛَﻪَﺀَّﺎ: ﺃَﻢ ﻩَﻢ ﻭَﻨَﻪَﺍ ﻭَﻩَﻪ ﻫُﻨَّﻢَ ﺃَﺃَﻪَﻪ.

imitation of Adam, our Lord came in order to show people their original nature [and] how they were created. As the apostle said, 'Everything is made new again in Jesus',[3] that is to say, as from the beginning.

Our Lord made [it] known that Adam was created in purity through that parable in which his servants approach and ask him, 'Our Lord, did you [not] sow the good seed in your field from where have the tares [come]?'[4] Our Lord replied, 'The field is the world.'[5] In other words, 'You have created Adam well. From where have these evil things he has committed come to be in him?' And he said to them, 'An enemy has done this.'[6] That is, Satan has caused him to stray. For it is written, 'Everything that God created, look, it is very good'.[7]

2. Now God did not make anything that is an opponent, but God did create this one who today is an opponent. [God had created him] as one of the higher powers and made him [sit at his] right hand, as he had raised up Iscariot on his right. By his own will, however, [Judas] crossed over to the left side; so also this wicked ruler, under the pretext that God had given him power like the angels, and [that God] had promoted him and placed him on [his] right, yet he acted wickedly with his authority, and desired to become God. The Lord cast him down from heaven to earth and light departed from him and he became (c.696) the son of darkness. His power was cast out from the light and he became a dweller in the darkness.

For it was written, 'God made him make war',[8] as it was also said, 'I have raised up Pharaoh for controversy', while Satan established himself against the Lord so that his son might become as his own. God was not unjust because having established [Pharaoh] in controversy in order that he might not be persuaded, [God] turned around and killed

3. 2 Co 5:17
4. Mt 13:27
5. Mt 13:38
6. Mt 13:28
7. Gn 1:30
8. Jb 40:19 (*Peshitta*)

كَبهَّهاُه ﴿هز وُاوُم ٱلُا هُزَ: وُسَوْا أَنَه كَحنَّتنُهُا صنُهَه مَبهُنا وُامَّ حتْم ﴿هَه: أَمَّ وُهكَّسنا أهَز. وفَحشْم شهبؤَمه أَلمَّبُا حتَهَّسه: هُنَه وْم أَسِ وشهبَّمِ كَم.

هَوِوْصلَّسه حزا ﴿وا أُوُم هَه هُزَ أَهوَّسه حهَه هَسلُا وُهتْحه كَتَبوهِ هُاهزَّم كَه: هُزَ: أَيسه وَوْحُا لُحُا ووَّسه كَهزَّسلُم: هْم أَهشحُا أَسه شه رَمُتْا؟ ههُزَ أهَز: وُهزَّسلُا كُحكَا ﴿ه. هُنَه وْم أَيسه هَهَّم حزَّسلُمِه لُاوُم: هُكْم صَهُغُلُا وُهزَ هْم أَهشحُا ﴿وَّة شه؟ هُاهَز حهَه): وكَحزُا حتْبحُحُا حكَب هُوْا: هُنَه وْم هُهُنُا كَم أَلهشه. حلَّمت هَّه ﴿هز: وفَحشْم وُحزُا أَكُهُا: هُا لُحِ هَهَّم:

(2) لُا هُصَّسلا حكَب أَكُهُا هْتم وهَهَّحطُا ﴿ه: أَلُا حزُا أَكُهُا حهُنُا وُاسلَّهِ هُهُنُا هَهَّحطُا: أَسِ مَب هْم مَتكَهُاُا وُحتْسلا ههْتبه كَ هَهُنُا. أَهتُنُا وُاهَّم كَهصَّهُهُا هْم هَهَّشه: ههَّتبه حرْحشه حكَ كَحُحُا وهشطُا. هُصَّنُا اُه هُنُا هَهَّسهُا حَهُلُا حتْكَا وهَّحد شه أَكُهُا هَهحهُهُا أَسِ حَتْزا: هُهوُه هُاهزَّم ههْتبه كَ هَهُنُا: هُاهَّسلا حهَّحهُّه اُه: هُرحُا هُاهوُه أَكُه: هَسهْه هُزنُا هْم حهَّنُا لُاوُحُا: هُحكَ هْتم هَهوُا هُهوُا كَ هَّهَّحُا: هُاسلاَّه هَهحهُهْه هْم هَهوُا: هُهوُا هَهزَّم حهَهَّحُا.

هشهُّسلا وُحلَّمت وُاكُهُا حَبهْه وْتحَب هزُحُا: أَسِ هُه وُاهَز: وُانُا أَهَّسحُاه حقَهَّى حشزُنُا حَبِ هُهُنُا ﴿ه أَهَّسهْه كَهحَّسلا هُزنُا وْهوُا حزْه أَسِ وَّكَه. لُا ﴿هز حَهَّسلاَّكُهُا وهُا وُاهَّسهْه حشزُنُا وُلُا تَسلهَّسهه: هوَب هُهُنُا

him. But there is an explanation for these words, as the apostle said, 'God compelled the Israelites not to obey',[9] while God up to our day [still] asks them to obey, yet they do not want to do so.[10]

3. [God] sent his messengers to Pharaoh until the messengers wearied and [Pharaoh] did not submit.[11] He did not create Satan with the intention that he should not serve his Uprightness with his angels; [Satan] sought by his own will to become a god and fell. Likewise, Pharaoh died by his own will. The Israelites, by their own will, did not obey and they killed the Son, the Christ. Because of this, Satan was judged justly and not unjustly. The Pharaoh was judged justly and not unjustly. And the Israelites were judged justly and not unjustly. If they had committed wrong not by their own will, they would be being judged unjustly, and our God would be found (c.697) not to have [judged] justly.[12]

But far be it for the Upright One to be unjust, he who became good for the sake of the unjust ones and died for them. Injustice has not existed among the Upright. Is this, then, to be understood that Pharaoh had been just and the Lord perverted him and [that] the Israelites were just and the Lord perverted them? Whatever the Lord commanded Satan, [Satan] did. And just as [the Lord] created [Satan], he will stand and judge and destroy [Satan] at the end. At all times [the Lord] calls [Satan] an enemy and a rebel, hating him, and sentencing him into the unquenchable fire that will burn him up.

4. If God tells a person to do something evil, [God] will not judge him, for [God] commanded him [to do so]. But if a person treats another badly without the commandment of our Lord, he will be judged according to his deeds. But if God had told him to become Satan, [God] would not have judged him. Is this not understandable to those who have

9. Rm 11:32
10. Ex 9:16
11. Ex 9:16
12. Dt 32:4

كْه. ٱلُا هَوهُا أَسا كْهُكْمِ كْهَمِ هَٰلَا أَمِ وْاهَز هكَسُا: وْسكْه ٱنَمِ أَكْهُا كْحتَت أَههزْأسلا وِلُا نَاهِهَّفَهَمِ: ضْبِ أَكْهُا حبْهُا حتَوهُمِ حُذَا هَسهَّمِ وِنَاهِهَّفَهَمِ وِلُا رُحْمِ.

(3) ههْبَةِ كْهُا هَزِئَمِ أَمِكْبَةِوِمِ حبْهُا وْلِلَّاه أَمِكْبَةِزَا وِلُا ٱاهِهَّفَهَ. وِلُا كْحبْهِ كْهَهُنُا وِلُا بهَّفَهَ كْمِ هَلَّاثَا هَائهزْاهِ. هَ؟ حرْحِنْتَه حُذَا وِنْهوْا أَكْه هَبهَّلا. ههزَئَمِ حرْحِنْتَه هَسَا. هَحتَت أَههزْأسلا حرْحِنْهَمِ لَا ٱاهِهَّفَهَ هَمكْهَ كْحزُا هَهَّسُا. ههْهُّلا هُنُا هَهَوَمِ هُهُنُا هَائلَّسَا وِلُا كْهُلَّسَا: ههَهوَمِ هَزِئَمِ هَائلَّسَا وِلُا كْهُلَّسَا: ههَهوَّسَمِ حتَت أَههزْأسلا هَائلَّسَا وِلُا كْهُلَّسَا. هَاا كَه حرْحِنْهَمِ أَحهَه كْهُلَّسَا هَهوَّسَمِ: ههَهمَّهَس أَكْهَمِ: أَمِ هَه وِلُا هِهُا هَائلَّسَا.

هُه كْه كَهَائُا وِنْهوْا كْهُلَا: هَه وْهوُا لُحُا سهَ كْهُلَا ههَسَا سكْهَهَّهَمِ. كْهلَا لَا هُوْا هِهُا كَهُا هَائُا. ههَهمَّهزُا هُهلا هُوْا وِهَّاسِ هِهُا هَزِئَمِ ههُزُا كَهههَه: هَهَائسِ هِهَه حتَت أَههزْأسلا ههُزُا كْهَمِ أَنَمِ. ههْبَم وِهْبَه هُزُا كهُنُا كَبُا: هَاسِ وْزُهِوِمِ هُاَم هَاْمِ هَهَّهَمِ كْه كَسُاا: هَحهَكَحَ هُزَا كْه كَكْحُا ههُزَهوُا: ههُنْا كْه: هَهَنوُا وِلَا وُحُا وُاْ كْه ههَهْمِ كْه.

(4) أَكْهُا اْ أَهَز لِإِه وِنَكْبِ وِهَّمِ لَا وُاْ كْه: هْهُّلا وِهَه هُهْمِ كْه. اْ وْمِ وِلُا هَهِبْنَه وِهُزَ إِنَمِ هَكَاهِ لِإِه: هْهَوَمِ أَسِ كَبْهِوِمِ: هَاكْه أَهَز كْه أَكْهُا وِنْهوْا هُهُنُا: لَا وُاْ هِهُا كْه. هُوْا لُا هْهِهَّهُا لَّاسكْمِ وَاسِ كَهَّمِ

the intellect and [are able to] comprehend with the holy ones what is the height and depth, the length and width?[13]

This is what Scripture said, 'Fear the evil one because he was created for evil'.[14] A human being is the one whom our Lord created, his heart being full of good things, [but who] obeyed Satan and [Satan] upset his creation through his evil teaching. [Satan] filled his heart with all [kinds of] evils and made him contrary [to good]. Because of this he said, 'Deliver me, Lord, from the evil person',[15] (c.700) but he obeyed Satan and became Satan. But the Lord caused Satan in this to make war while being patient with him and overthrowing him when he wished to become a god in heaven, an evil example in good places and a division in the midst of unanimity. Because of this, he allowed him to fight, for he knew that he would do these evil things on the earth, and [so] he did not kill him, but offered that evil one an opportunity for repentance. When [Satan] stood before our Lord on the mountain, [Jesus] said to him in the Spirit, 'You shall worship the Lord your God with good things and you have not served him'.[16] Satan did not repent at the mention of the written book[17] so as to worship the Lord with good deeds; instead he did not do [them].

If you say that [our Lord] spoke to him as [he would have] to a human being in the Law, that he should worship the Lord his God, then it is as you have said, Satan rebelled by the desire of his own soul and did evil things just like an evil person. He did not worship the Lord in righteousness like a good person. That is, while he had a higher authority he [did not] worship, [nor] did he [obey] the Law with the heavenly angels, and he was found unjust and not true in his authority as the [other] angels are true.

5. The worst of all of this [is that] he sought to become a god, but he was defeated and fell, just as Iscariot had not

13. Ep 3:18
14. Pr 16:4
15. Ps 140:1
16. Mt 4:10
17. Literally, 'a bottle of ink'.

ꠇꠘꠣꠀ ꠢꠣꠞꠀ ꠣꠇꠀ ꠞꠣꠝꠀ ꠇ

been true in his ministry that (c.701) our Lord had given him, but he had become a thief, and at the last rebelled, resembling his master Satan and not Jesus. For he had accepted the teaching of Satan and not of Jesus. Our Lord also said, 'I chose you, yet one of you is Satan'.[18] Therefore, it is right that Satan and Iscariot were compared with one another. As in the beginning Satan was found among the sons of the right [hand], so at the beginning of the second creation in Jesus, Satan was found among the sons of the right [hand]. For our Lord had known that Iscariot was Satan. He selected him so that through him he might inform us how Satan rebelled from the right-hand side in the beginning. For Jesus made everything new from the beginning and showed us [how to understand everything].[19]

6. In this way the kindness of the Lord effected it so that Satan became an opponent, because he allowed him to be free and did not kill him. His kindness effected that Iscariot betrayed him, because he had not breathed into him and consumed him. If it is hard for you to imagine how God saw Satan, disregarding [Satan] and being patient and enduring, while he planned these things and did [them] by his own choice, be persuaded by this: he knew what Iscariot was thinking and doing but did not kill him; instead, he called and brought him close, honored him and washed his feet and greeted him with love. (c.704)

7. Be persuaded also by the following: Adam desired, with the advice of Satan, to become a god, yet our Lord did not kill him because of his loving kindness, but our Lord increased his love all the more, and had compassion and pity for him and saved him. See, moreover, how they rebelled and [how] people [in general] rebel against the kindness of God. However, [God] is patient and does not do away with them, but takes them by their hands and offers them

18. Jn 6:70 19. Ep 1:10

هَزُمز هِهُا حِلْهصَهْلُه هُه وِمْهِح حْكه هُزِ ٱللا حِئْحُا هِهُا: هُحْمَزْاُا هزِ حْكه هْهزِ. هُا وُهْا حَزْحْا هُكُنُا ولُا حْمَهُه: هُحْحُنُا حِمْ وهُكُنُا هَحْلا ولُا وهُزِ. اُه هُزِ ٱهْز: وُانُا حِحَمْهُم ومْب هْسهُم هُكُنُا هِ. هَهُمْ هُهُمْلاهْسُم هُكُنُا هُهصَزْهُلُا حْسبُوُا. هُامْحُنُا وهُم حزْمهُمْ ٱهمْهُس هُكُنُا هُم حزْت هَهْسُنُا: هُهُحُنُا حْحزْمهُمْ حزْمُا وِاُوِلُم وُحْهُه: ٱهمْهُس هُكُنُا هُم حزْت هَهْسُنُا. مْبُه هِهُا حْه حِمْ هُزِ كْهصَزْهُلُا وهُكُنُا هِه: هُحِمْهِم وهُه هُوِحُ ٱمْحُنُا هزِ هُكُنُا هُم حِحُا وهَهْسُنُا حزْمهُمْ. هُحْحُوُم حِمْ هْسبُوْمه مْبُا ومْهُ هُهُه.

(6) حْهَمْهُمْلُه هُهُحْمُا وهُزْمُا حْبِلُه حْهُكُنُا وهُهُا هَهُهطُلُا: حزْ وِمْهِح حْه ٱلاوُا ولُا هَهْكُه. ومْهَمْهُمْلُه حْبِلُه كْهصَزْهُلُا وِهْحْهه: حزْ وِلُا هْس هُه هُاهَهْه. هُا كْهُلا كُم وُامْحُنُا سُاوُ هِهُا هُه ٱكْهُا حهُكُنُا: ومْهْهُا ومْحِمْ وُمْه وُهْهَحْمْ: حْ هُكْم هْلاهَهْح هِهُا وُهزْ حزْحُنُه: ٱلاهَهْس هُه هُوْا وِهُه هِهُا هُنُا هْلاهَهْح هِهُا هْهصَزْهُلُا: ومْنُا هُزْ هِهُا ولُا هَهْكُه: ٱللا مِنْهِم ومْزْحُه: ومْحْكُه حْه ٱمْزُا هُامْحُم حْه قِحْكُهِم وهِهِح حْه هكْهُا حهُهُا.

(7) ٱلاهَهْس أُهح هُم هُوْا: وُرُحُا أُوُم حهْكْهه وهُكُنُا وِنُهوْا ٱكْهه: ولُا هَهْكُه هُزِ هْكُلا هُهُا وحَهْمَهْلُه ٱللا أهِكْس أُهح هُهْه هُزِ هُاوُهْم حكْهِم: ههِنُه وُاسْنُه. هُسُّم أُهح أُمْح هزُوه ومْزُوْم حِنْتُنُهُا حْلا حَهْمَهْلُه وُاكْهُا: ومْحِمْ وُمْه ولُا هصَهْس حكُوم ٱللا اُسْ حَاوُوم ومْهُح حكُوم

repentance. See that not only have they renounced [God], but people also challenge the Lord, yet [God] does not blot them out and does not wipe out their memory on account of his mercifulness.

8. If you should say what [often] is said about [Satan], that Satan desired to become a god on earth, he wished to become [so] in the days [when] paganism [ruled] over the earthly corporeal creation, not over these heavenly spiritual beings. Understand what I say, 'Everything visible is the shadow of what is invisible'.[20] However, if Satan had wished to cast out his shadow upon the earth, it is because he wanted to cast it [also] in heaven. For, whatever he did on earth [is] due to the fact that we human beings listened to him and he was able to rule over all those who do his will. He was called a god, as it was written, 'The god of this world has blinded the minds (c.705) of the wicked, lest they obey the Lord of Glory'.[21]

As it is said, 'You are slaves to whomever you incline the ear to hear, whether [it be regarding] sin or whether righteousness'.[22] If you should say, 'By the nature of his creation iniquity existed in Satan', since he was called 'the ruler of iniquity',[23] you should not talk like that, for if God had created iniquity in him, [God] would not have hated him with [such] anger, and would not have reviled him with [such] rage, and the Prophet would not have written in the spirit this way, 'Everything which God has created, look, it is very good'.[24] Everything that is created is better in the [original] nature of its creation, everything in its kind, but [if it had been otherwise] he would have said, 'Everything that he created is good, except Satan', if God had created something iniquitous in him, whatever is not good.

9. He also had said regarding Pharaoh, 'I have established him for a controversy', in that when [the Lord] sent

20. Rm 1:20
21. 2 Co 4:4
22. Rm 6:16
23. Cf. Ep 6:12
24. Gn 1:31

اِمُثَهاُا. هَسرَّم وِكْه كْحنُهِ وهَزه: ٱللَّا اُه مُهه كْههكْمِ هُزمُا حنَّتنُهُا ولُا كْهُمِه ولُا كْهْمِ وِهُزمِهُم وِهُزمِهُم هُكُّمِ وَّسهَّههِ٭

(8) هُلِ اَاهَز: هُه وَّاهَز: كْهَههِ: وِهُكُمُا رِكْا وِثهةا أَكْه كَاوِكْا: هُه رِكْا هِهُا وِثهةا حنَّةهَ سُقُهاُا كْلا حزَّمُا أَوخُنُمُا وِكْههَز: كْه كْلا هُكْمِ وَّهسُنُمُا وِكْههَنُا. أَهمَّهلا وَّاهَز. وِثْكهَّهم وِهُمهزَّا كُكْنَمُّا هِه وِهَه هَّهم ولُا هَمهزَّا. نْ وَّم رِكْا هِهُا هُكُمُا وِنْكْهِ كَاوِكْا كُكْنَمُّاه: هَّه وِهُه وِرِكْا هِهُا وِنْكْهِ كْههَنُا. هُوَّا كْهز وِكْهِ كَاوِكْا: كْهُه وَّاهمَّهه كْه سِّ حنَّتنُهُا: هَّاهكْمِ كْلا ثْهكَّهِ خْكْهِ وَّحنُه: هَّاهزَّه أَكْه أَسِ وِكْمَّهت: وَّاكْهه وِكْههُا هُنُا كْهَوَ هَّتِكْمَّهِ وِتَّهمكْا: ولُا نْهكُهثَّهِ كْهزُه وِاهثَّهمُا

أَسِ وُاهَز: وِكْهِ وِاكْهِ هَههَّه أَوِنُا وَّكْه أَيِمَّهِ كْتِوْا: نْ كْسهَّهمُا هُلِ كْزَوَّمثَهاُا. هُلِ اَاهَز: وِهْمِ صُ حزَّمِاه أَسِ هِهُا ثه حهُهُنُا كْهُلَا: كهُه وِهزُا كْه هَّكْهُا كْهُلَا: لَا اَاهَز: وَّاسِ هُوَّا: وَّاكْه حزُا ثه أَكْهُا كْهُلَا لُا هُنْا هِهُا كْه حزَّمِكْزُا: هَحسَههُا لُا هسَّهْمِ هِهُا كْه: ولُا صُلَّه هِهُا هَصُا حزَّهسُا هُصَّنُا: وثَّلا وِحزُا أَكْهُا: هُا لُه هَثَّمز: هَهسَلَّوَ صَصُ حزَّمِاه ثَصْهِ وِثْكهَّهم كْهِسهْه: ثَلا وَّاهحزَّه: ٱللَّا أَهَز هِهُا: وثَّلا وِحزُا هَثَّمز: كْكْز ثه هُكُمُا: أَكْه أَكْهُا حزُا ثه كْهُلَا هَّهم ولُا هَثَّمز٭

(9) اُه كْقزَكْمِ كْهوَا أَهَز هِهُا وَّاهَّههِاه حسْزُمُا: كْبْ وهُا وهَبَوَ

punishment upon him, he said to Moses, 'Pray that [this plague] may pass and I will obey and allow you and your people to go in peace'.[25] This is how the Lord hardened him: in that [God] had heard everything [Pharaoh] had called upon him through Moses, and he had healed the land from wounds; thus, the listening ear and tolerance of the Lord hardened Pharaoh. For when the suffering arrived, [Pharaoh] was humbled; (c.708) but when respite came, he was hardened. In misfortune, he was humbled and in health he was hardened. As if someone might say, 'I have raised up the head of this one who was sick and healed him; he was naked and I dressed him; he was poor and I made him rich; and look, today he opposes me'. In this way, the Lord hardened Pharaoh through the good things he did to him and was compassionate upon him and by this gave him an opportunity for repentance. Because of this, it was written, 'The Lord hardened the heart of Pharaoh—so that he would not obey'.[26] That is, by means of compassion and [good] health Pharaoh was hardened.

10. With regard to this, God constricted the Israelites through his lowliness and despicableness. Isaiah said, 'He was scorned and the most humbled of people. He had no form and no brightness. We saw that he was despicableness and humble and we held him to be false.'[27] Now, then, the despise and lowliness of Jesus constricted them—that is, because they condemned him and did not obey him. Some say that 'God imprisoned them so that they might not obey'.[28] It is for the reader to discern whether [God] constricted them by his lowliness or by his hardness. The matter seems as if there was iniquity on God's part, even though God is blameless with all his servants. So, then, his lowliness does not constrict (c.709) anyone, but it prays powerfully, yet his hardness leads by force.

25. Ex 8:8
26. Ex 11:10
27. Is 53:2-3
28. Rm 11:32

ꠞꠣꠞ ꠞꠞꠢꠤꠤꠞꠞꠇ ꠇꠢꠞ ꠞꠞꠢꠢꠞ: ꠤꠤꠣ ꠇꠞꠞꠞ ꠞꠞꠢꠢꠞ ꠞꠣꠞ: ꠞꠞꠢꠢꠞ ꠣꠞ ꠞꠣ ꠞꠢꠢꠞꠞꠞ ꠞꠞꠢꠢꠞ ꠞꠞꠢꠢꠞ ꠞꠞꠢꠢꠞ. ꠞꠞꠢꠢꠞ ꠞꠞꠢꠢꠞ ꠞꠞꠢꠢꠞ: ꠞꠞꠢꠢꠞ ꠞꠞꠢꠢꠞ ꠞꠞꠢꠢꠞ ꠞꠞꠢꠢꠞ ꠞꠞꠢꠢꠞ ꠞꠞꠢꠢꠞ ꠞꠞꠢꠢꠞ ꠞꠞꠢꠢꠞ ꠞꠞꠢꠢꠞ. ꠞꠞꠢꠢꠞ ꠞꠞꠢꠢꠞ ꠞꠞꠢꠢꠞ ꠞꠞꠢꠢꠞ ꠞꠞꠢꠢꠞ ꠞꠞꠢꠢꠞ ꠞꠞꠢꠢꠞ ꠞꠞꠢꠢꠞ ꠞꠞꠢꠢꠞ

Every [time] our Lord performed the first signs for their sake, and told them, 'If I am not doing the works of the Lord, do not believe me',[29] they said, 'This is the son of Joseph and is he not a human being like us? [Why] should we believe him?'[30] Our Lord replied to them, 'At least believe [by] these deeds that the Lord has sent me'.[31]

Where did you see that God constricted them? But they constricted themselves because they despised him, because he thought little of himself and lowered himself. For our Lord came to show lowliness to people and the way and door of the spiritual Paradise from which Adam had departed, [and] to which Paul was caught up above the third heaven.[32] Therefore, the whole reason for his coming was to show lowliness and he saw that they constricted themselves on account of his lowliness and were not obedient by their own choice, while fatiguing [him] with their own iniquity. He performed [some] signs, but they did not believe, saying to him, 'Give us a sign from heaven'.[33] He called them 'an evil and adulterous generation',[34] in order to show that he is the Judge. He used this word and those like it, not to establish by it an example for his chosen ones, but to show that he will recompense everyone according to his deeds, lest some should say that he does not repay evil deeds on the day of judgment and they despise them and not fear his judgment and not keep his commandments and be saved. (c.712)

11. It is written, 'Dishonor them here and then execute them before me'.[35] He said, 'You are the sons of the evil one'.[36] He said, 'Go, you cursed ones, into the fire',[37] while he commands us not to utilize harshness nor a spiteful word.[38] And he said to them, 'I have performed all these

29. Jn 10:37
30. Jn 6:42
31. Jn 10:38
32. 2 Co 12:2
33. Mt 12:38
34. Mt 12:39
35. Lk 19:27
36. Jn 8:44
37. Mt 25:41
38. Col 3:8

ەهَكە وَحكَ هُزَ لمَاقَالَ هَبهُتُمَا هَكُمكَلاهُەم ةلاهَز ەلمَ: وَالَا حُكَ لِمَا حكُبَا وهُزمُا لَا لمَاهئەسُس: أهزَم هُئم: ەلمَ حَ هَهَه وَّه هَاهُ ەحَزمُهَا هِه أهمَلَ لَا ماهئه. أهَز ەلمَ هُزَ: أقَ ەلمَ كَتحُبَا ەهَئه وهُزمُا هَبؤُس.

مُمَا وَحمُا سكَه نَهَم أَكمَا؟ وَالَا هَئم سكَه نَهمَهَم حَبِ وَحهَه ەكَهِمس: هَكُمكَ وَاحَز نَهمَه ةلاهَكَبَ. هُزَ كَز وَالَا: وَسَةَا هَصَصَمالَا كَتَسُمُا ةلاهزُسا ەلَوَحَا وقَوَهُا وَّەسُلا: هَم وَنَصَ هَنَه أَهُم: ەه وَلاسكَهِ كَه قَلاكَهه حَنَكَ هَم لمَكَا هصُلا. هَكَ ەصَمَ وَالَا: هَكُمكَ وَسَةَا هَصَصَمالَا. هَسُا وَلاسكَهه كَهَ هَكُمكَ هَصَصَمَلَه ولَا هَكَهَصَهَم حَرْحسَهَم. ەهَ لَلائەس حَهكَهَم: هَحكَ لمَاقَالَ ولَا هَهَه: أهزَم كَه: لَالَا هَم هصُلا هَه كَ: هزَا لَئم هَحكَا ضَمكَا ەلَزُسالَا. هَكُمكَ وَسَةَا وَوُسَلا ەه: لمَسَمَ حهَكَا هَوَا ەكَاهكَم وَلاەلَاه: كَ وَنصَم ەُه كُهصُا كَحَةَەس: لَالَا وَسَةَا وقَزَ كَفَكَمَ لَم حَبَةَەس: ولَا نَاهزَم لِمُا ولَا لمَكَ حَفَنُمَا حَهصُا وَوَسُلا: ەنهصَم كَهَم ولَا نَبسكَم هَم وَمَه: ولَا نَهزَم فَەمبَقَەس ەَسَم.

(11) حمَّحا: وَحَزَه لَئم حَوَصُا هَمكَهكَه لَئم ەبصَ. هَاهَز: حَقَەس لَيمَم وضَمُا هَاهَز: وَلَهَ كَهَم كَتكَا كَنَوَا: ضَ كَ هصَهَ كَ: ولَا نَمسَمَ حصَمنَالَا ولَا حهَكَالَا هسَمَا. هَاهَز كَهَم: وهُكَم ضَكَهَم لمَاقَالَا نَحبَا

signs and [yet] you seek [another] sign for yourself?' From now on, as you have not obeyed the first [signs], you will not obey others.

But I will give you a despised and small sign by which you may stumble, because you were not persuaded by the great ones. Because I was lowly, you were scandalized, for you despised becoming lowly ones and imitating me and becoming my disciples. Moreover, I will die by your hands while making my soul lowly. I will be three days in the heart of the earth,[39] so that those who believe in me might lower themselves until [their] death. And those who are scandalized by me shall be constricted by my lowliness. They will say with a hard heart, 'God did not lower himself in this way and could not have died by the hands of his feeble creatures'. For they know that there is no one who can defeat the one who triumphs over all. They do not understand that because of their iniquity and their pride—that of Adam and his children—he lowered himself in order to teach them so that they might revert to their first image from which they had fallen.

The end of the twenty-third *Memra*, which is about Satan and Pharaoh and the Israelites.

39. Mt 12:40

ەلما حتى أيؤه حقى؟ هصَّلاسم ولا حصَّتكا أيؤه ألهقَّمصَّه: ەلا لَّاستكا هصَّمقَّمصَّه أيؤه.

لَّا ألَّا حقى ألما هَّمهكا ەَّخوألا وحه ألأمكى: هَّلا ولا ألهقَّمصَّه حزەوحكا. حەلا وهَّمه ألما ألهصَّمكى: هَّلا وهتم أيؤه وألەه هَّصَّتصا: ەألاؤه كَّ ألەه هَّصَّمه ب هَّصَّتصا: أەح هلَّا ألما كَّاتَّمزا كَّ ألەه هَّصَّمه ألما ئعمه: ەهەا ألما ألحكا ئَّهَّمه حكحه وَّاوحا: وَّامكه وَّهەَّمئَّه كَّ: ئهَّصَّه حَّهلما حهَّا حقَّصَّه ألمكى: ەَّهَّصَّه وهَّمه كَّ ئهَّصَّه حهَّصَّه ألمكى: ەألهَّه حكحا هَّمئا: ولا هَّمه ألهَّصَّه ب ألما كَّاتَّمزا ئَّحكا حَّهلما. ئَّمَّه ألما أكحا ەحئا: ەلا هلَّا

Memra-Twenty-Four

ON REPENTANCE

Summary: Repentance and redemption are required for all below the step of Uprightness. God's mercifulness, which is contrary to reason, created Uprightness as a way to escape the taste of death. The Perfect are beyond the need for repentance and mercy, having no enemies in their hearts upon whom to be merciful.
(c.713)

1. There are people who say that if a person should sin after he is baptized, he has no opportunity for repentance. As the apostle said, 'If a person should turn aside and sin after he has received the knowledge of truth[1] and tasted the sweetness of the world to come,[2] there is no other sacrifice that may be offered for his sins'.[3] 'But there will come a fury of fire which will consume the people who have become an obstacle to their soul and do not repent.'[4]

We know that not everyone who is baptized receives at that time the knowledge of truth, but only one out of many receives the knowledge of truth. So therefore, it is not that they are unrepentant, says the apostle, but 'they have no other sacrifice'—as though someone might say, 'there is no God besides the one against whom they have sinned and there is no other knowledge (c.716) besides

1. Heb 10:26
2. Heb 6:5
3. Heb 10:26
4. Heb 10:27

ھەمدۇ بىلەن ئۆزىنىڭ ئاۋازىنى ئاڭلاپ باققان

(1) ھېلىقى ئىككى ئەر ئۇلارنى ئىزدەپ كەلگەن ئىدى. ئۇلار ئۇنى كۆرۈپ ئۇنىڭ ئالدىغا كېلىپ ئۇنىڭغا: ئەي ئۇستاز، بىز سېنى ئىزدەپ كەلدۇق، بىزگە ئىسرائىل ئەلچىلىرىنىڭ ئاخىرقى ئەسكەرتىشىنى ئېيتىپ بېرىشىڭنى ئۆتۈنىمىز: ئۇلار جاۋاب بەردى كى سېنى ئۆلتۈرمەكچى بولغانلارنىڭ ئىچىدە ئۇلارنىڭ ئۆزلىرىمۇ بار ئىدى.

ئۇلارنىڭ ئۆلتۈرۈلۈشىدىن بىر ئاي ئىلگىرى ئۇلار ئىسرائىل ئەلچىلىرىنىڭ ئاخىرقى ئەسكەرتىشىنى ئاڭلىغان ئىدى. ئۇلار ئۇنىڭ ئۆلتۈرۈلۈشىدىن ئىبارەت بۇ ئىشنى قىلىشقا ئۇنىڭ ئۆزلىرىنىڭ ئىچىدىكى بىر ئادەمنى ئىشلەتكەن ئىدى. ئەي ئۇستاز، بىز سېنىڭ ھەقىقەتەن راست سۆزلەيدىغانلىقىڭنى بىلىمىز. سەن ھېچكىمنىڭ ئالدىدا ئەگىشىپ كەتمەيسەن، چۈنكى سەن ئادەملەرنىڭ ئىشلىرىغا قارىماي، بەلكى ئىنسانلارغا خۇدانىڭ يولىنى ئۆگىتىسەن.

that truth, which they have known, but have not lived by'. They have no place or foreign location [away] from this God to go offer him another sacrifice, unless they turn back toward this God in whom they first believed and to whom they sacrificed this knowledge and faith that they have previously sacrificed. It is not that they are not saved, he said, but that they have no other worship except that truth that they have known and from which have departed. But if they do not return to sacrifice just as they had sacrificed at the first, the fire will come to consume them for they have become an obstacle to themselves.

And they said, 'From the time we have sinned, God will no [longer] receive us, [for] one is equal to one hundred'. That evil teaches them to talk this way lest they repent and are saved, just as it taught Iscariot and he strangled himself.[5] For if Iscariot had repented, our Lord would have received him because [our Lord] 'does not seek the death of [any] person, but [wishes] that they might repent and be saved'.[6] There are some who say, 'If a coat is torn and [then] is repaired, the spot is recognizable; and if a wall is damaged and is built up, the place is recognizable'—and [in this way], they break the heart of the penitents, when all of us are penitents, and all of us have sins. But let us speak plainly with everyone, 'Whoever is standing let him watch out lest he fall',[7] and whoever (c.717) falls, let us show him repentance and pick him up, [for] 'If you, O Lord, keep [track of] sins, who would be able to stand?'[8]

2. See how the Holy Spirit has spoken, 'If the Lord retains the former sins, no one is able to stand up before him, because everyone sins, but by repentance all will be received. Is there anyone who has defeated sin from the womb of his mother?'[9] But human beings sin and repent and then they defeat sin, [that is,] those who continually

5. Cf. above, regarding Iscariot drowning.
6. Ezk 33:11
7. 1 Co 10:12
8. Ps 130:3
9. Jb 14:4

ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ལ་ཆགས་པ་ཡིས། །ཐོག་མའི་ཚིགས་བཅད་ཀུན་བཏུས་ཏེ། །

battle strenuously and valiantly with [sin] everyday. A penitent person should not be compared to a coat or a wall, but we should compare them with something entering the fire. For, people are baptized in the Spirit, which is love and truth. Then, if they are prone to sin after they have been baptized, each time that they repent love is found for them to be baptized and purified. Just as when vessels of gold or of silver, brass, glass or iron, are broken, the worldly[10] craftsman puts them into the physical fire, making them new and mending their features, and they are called 'new ones' after they had been worn out—how much more will God [do], the master craftsman, so that he might make them new (c.720) in the fire that is love, and his spirit that is truth, and his waters [that] are faith?

However, if we are baptized, and these things are not in us, we are baptized for judgment and condemnation; we must be baptized and acquire love and truth and faith. Yet, if we should slip after we are baptized and repent, there is the love of Jesus, a living fire, that will purify our dirt and our foulness. He will labor and give birth to us anew, and will mark us as at the beginning. Not even the seal that the priests gave us will pass away from us until our death. But on the day of death, as one is found [so] he shall be led away. If he has walked in sin until death, the lord of the flock will snatch from him the mark [of the cross] that the priests have given him and he will remain naked. 'Whoever has, to him will be given and added to him, and whoever does not have deeds of righteousness, but only the seal, even he who has it shall be taken from him.'[11]

As for that one who received silver so that he might trade with it but went to wrap it [in a napkin], buried it and did not add to it, our Lord called him 'an evil servant'.[12] 'Because you have known that I demand of you the commandments I have delivered to you, you have taken up my

10. Literally, 'transitory'.
11. Mt 25:29
12. Lk 19:22

ཐོག་གཏམ་དཀར་པོ་ཞེས་བྱ་བ་ཁོ་ནས་ཀྱང་ཡིག་ཆ་ཐོག་ཏུ་ཡོད་པ་ཡིན་ནོ། ཡིག་ཆ་ཐོག་ཏུ་ཡོད་པ་ཡིན་ཡང་

covenant with your words,[13] but have cast down (c.721) my law behind you. You have been sealed with my name, yet you have transgressed against all my commandments. My apostles and I have pleaded with you everyday, but you did not repent.' On behalf of God, we ask you, be reconciled with God.[14] 'Take from him that money', that is, that seal, 'and give [it] to him who keeps my words.'[15] 'And regarding the evil servant, cast him out into the darkness and the gnashing of teeth.'[16]

See that the seal of baptism is established even upon the unjust until death. For Jesus was concerned for sinners so that they might repent and he might accept them, as he had said, 'There shall be [more] joy in heaven for one sinner who repents than for ninety-nine righteous ones who have no need of repentance'.[17]

3. Therefore, we admonish discreetly the healthy lest they become weak, and the sick in order for them to become strong and be healed, to stand up and not fall down.

4. Moreover, the following was written with regard to the marriage state, 'If your enemy is hungry, feed him. And if he is thirsty, give him drink.[18] When you act this way, you will be greater before our Lord, but if that [other] one does not repent, it will be hard for him.'

But as for the Perfect, they have no enemy, except Satan alone. They do not even possess anything. Look, is it not evident that this was directed to [those involved in] marriage, (c.724) those who transgress on account of their possession, yet have food in abundance in order to feed their enemies?

13. Literally, 'with your mouth'.
14. 2 Co 5:20
15. Lk 19:24
16. Mt 25:30
17. Lk 15:7
18. Gn 50:19; Pr 25:21; Rm 12:20

ﻣُﺤَﻤﱠﺪٌ ﺭَﺳُﻮﻝُ ﺍﻟﻠﱠﻪِ ﻭَﺍﻟﱠﺬِﻳﻦَ ﻣَﻌَﻪُ ﺃَﺷِﺪﱠﺍﺀُ ﻋَﻠَﻰ ﺍﻟْﻜُﻔﱠﺎﺭِ ﺭُﺣَﻤَﺎﺀُ ﺑَﻴْﻨَﻬُﻢْ ﺗَﺮَﺍﻫُﻢْ ﺭُﻛﱠﻌًﺎ ﺳُﺠﱠﺪًﺍ ﻳَﺒْﺘَﻐُﻮﻥَ ﻓَﻀْﻠًﺎ ﻣِﻦَ ﺍﻟﻠﱠﻪِ ﻭَﺭِﺿْﻮَﺍﻧًﺎ ﺳِﻴﻤَﺎﻫُﻢْ ﻓِﻲ ﻭُﺟُﻮﻫِﻬِﻢْ ﻣِﻦْ ﺃَﺛَﺮِ ﺍﻟﺴﱡﺠُﻮﺩِ ﺫَﻟِﻚَ ﻣَﺜَﻠُﻬُﻢْ ﻓِﻲ ﺍﻟﺘﱠﻮْﺭَﺍﺓِ ﻭَﻣَﺜَﻠُﻬُﻢْ ﻓِﻲ ﺍﻹِْﻧﺠِﻴﻞِ ﻛَﺰَﺭْﻉٍ ﺃَﺧْﺮَﺝَ ﺷَﻄْﺌَﻪُ ﻓَﺂﺯَﺭَﻩُ ﻓَﺎﺳْﺘَﻐْﻠَﻆَ ﻓَﺎﺳْﺘَﻮَﻯٰ ﻋَﻠَﻰٰ ﺳُﻮﻗِﻪِ ﻳُﻌْﺠِﺐُ ﺍﻟﺰﱡﺭﱠﺍﻉَ ﻟِﻴَﻐِﻴﻆَ ﺑِﻬِﻢُ ﺍﻟْﻜُﻔﱠﺎﺭَ ﻭَﻋَﺪَ ﺍﻟﻠﱠﻪُ ﺍﻟﱠﺬِﻳﻦَ ﺁَﻣَﻨُﻮﺍ ﻭَﻋَﻤِﻠُﻮﺍ ﺍﻟﺼﱠﺎﻟِﺤَﺎﺕِ ﻣِﻨْﻬُﻢ ﻣﱠﻐْﻔِﺮَﺓً ﻭَﺃَﺟْﺮًﺍ ﻋَﻈِﻴﻤًﺎ۝

(3) ﻭَﻣَﺎ ﻟَﻬُﻢْ ﺃَﻟﱠﺎ ﻳُﻌَﺬِّﺑَﻬُﻢُ ﺍﻟﻠﱠﻪُ ﻭَﻫُﻢْ ﻳَﺼُﺪُّﻭﻥَ ﻋَﻦِ ﺍﻟْﻤَﺴْﺠِﺪِ ﺍﻟْﺤَﺮَﺍﻡِ ﻭَﻣَﺎ ﻛَﺎﻧُﻮﺍ ﺃَﻭْﻟِﻴَﺎﺀَﻩُ ﺇِﻥْ ﺃَﻭْﻟِﻴَﺎﺅُﻩُ ﺇِﻟﱠﺎ ﺍﻟْﻤُﺘﱠﻘُﻮﻥَ ﻭَﻟَﻜِﻦﱠ ﺃَﻛْﺜَﺮَﻫُﻢْ ﻟَﺎ ﻳَﻌْﻠَﻤُﻮﻥَ۝

(4) ﻭَﻣَﺎ ﻛَﺎﻥَ ﺻَﻠَﺎﺗُﻬُﻢْ ﻋِﻨْﺪَ ﺍﻟْﺒَﻴْﺖِ ﺇِﻟﱠﺎ ﻣُﻜَﺎﺀً ﻭَﺗَﺼْﺪِﻳَﺔً ﻓَﺬُﻭﻗُﻮﺍ ﺍﻟْﻌَﺬَﺍﺏَ ﺑِﻤَﺎ ﻛُﻨْﺘُﻢْ ﺗَﻜْﻔُﺮُﻭﻥَ۝

5. Again, 'If the ass of your enemy is lying underneath its burden, lift it up with [your enemy]. If his bull strays or if you see something that has gone astray from his possession, gather it together. When you do these things you become for me a just and holy people.'[19] For in this way, Uprightness treats well all who treat it badly, just as though [Uprightness] wished that they might treat it well, even those whom it had transgressed against and treated badly. [Uprightness] too repents from evil and treats well whoever does evil.

By these [commandments], one man may become greater than [another] man; the one who has compassion upon his enemy and gathers in his property when it strays and reconciles with him, [while] another does not gather in his property, but does not actually harm him—that is, without doing either good or evil to him—is better than one who heaps evil consequences upon him. And the torment of whoever heaps evil consequences on him will be less than one who murders him. But of all these, it is the one who treats him well and reconciles with him [who] will become Upright. As for these others, everyone is rewarded according his deeds, whether good or bad.

6. Moreover, whoever becomes enraged, his offense is less than [for] one who assaults a person. (c.725) Whoever assaults a person, his torment is less than [for] him who murders. Whoever is angry against the one who has injured him, but reconciles with him [at] sunset does not sin like that one who is angry against whoever sins against him, but does not reconcile with him [at] sunset. 'If you are angry, do not sin.'[20] That means, an Upright one is not permitted to become angry, but he should control his anger and endure whoever treats him badly and suffer a little wrong and depart from being with him in friendship. Whoever does not reconcile in the evening but does not

19. Ex 23:5; Dt 22:1 20. Ep 4:26

(5) ꠀꠞꠣ ꠋꠣꠋ ꠀꠞꠣ ꠇꠀ ꠋꠣꠋ ꠢꠣꠞꠀꠇꠢꠀꠞꠤꠀ

treat his enemy badly is better than whoever does not reconcile [with him] and treats him badly. And whoever treats him badly and does not reconcile, his death will be less [painful] than [for] the one who does not reconcile and kills him.

However, all of them are slipping away from Uprightness. Two of these are deserving of death—that one who treats someone badly or strikes him or curses him and that one who kills him. The torment of the murderer will be terrible. But if they repent, they will all be saved. If they pursue the major commandments, they will become very great and be perfected.

7. Whoever gives straight-forwardly to everyone who is poor and does not ask who is worthy and who is not, (c.728) his love is greater than one who chooses which people to whom to give. For whoever gives to the needy, good or bad, imitates our Lord. Just as [God's] sun shines and his rain falls upon the just and the unjust, upon the good and the bad,[21] so [God] causes his love to shine upon the good and the bad, upon the just and the unjust. Just as our Lord sent his servants, commanding them to invite everyone, good or bad, and to put on [them] wedding garments, '[so that] my house may be filled'.[22] However, whoever shines his love upon each person is better than whoever does not even have compassion for a person. Whoever is not merciful to someone, but does not treat him badly, is better than whoever treats [someone] badly, plunders, and defrauds [him]. And whoever treats [someone] badly, plunders, and defrauds, his death will be more tolerable than [for] one who kills.

But, whoever does not treat anyone badly and treats everyone well is an Upright one, inferior [only] to the Perfect. If he empties himself and is celibate, he will quickly be perfected. However, whoever has compassion upon every-

21. Mt 5:45 22. Lk 14:23

ཐོག་ཏུ་བཀོད་པ་ལྟ་བུ་ནི་ཐོག་ཏུ་བཀོད་པ་ལས་ཐོག་ཏུ་བཀོད་པ་ཡིན་ཏེ་ཐོག་ཏུ་བཀོད་པ་ལས་ཐོག་ཏུ་བཀོད་པ་ཡིན་ནོ།

ཁྱོད་ཀྱིས་ཀྱང་ཁྱོད་ཀྱི་ཐུགས་ལ་རྟོག་པ་ཤིན་ཏུ་ཆུང་ངུ་ཡིན་ཏེ་ཐོག་ཏུ་བཀོད་པ་ལས་ཐོག་ཏུ་བཀོད་པ་ཡིན་ནོ། ཁྱོད་ཀྱིས་ཀྱང་ཁྱོད་ཀྱི་ཐུགས་ལ་རྟོག་པ་ཤིན་ཏུ་ཆུང་ངུ་ཡིན་ཏེ་ཐོག་ཏུ་བཀོད་པ་ལས་ཐོག་ཏུ་བཀོད་པ་ཡིན་ནོ།

(7) ཡུལ་གྱི་ཁྱད་པར་ལས་སྐྱེས་པའི་ཤེས་པ་ནི་ཡུལ་གྱི་ཁྱད་པར་ལས་སྐྱེས་པ་ཡིན་ཏེ་ཡུལ་གྱི་ཁྱད་པར་ཐ་དད་པ་ལས་ཐ་དད་པ་ཡིན་ནོ། ཡུལ་གྱི་ཁྱད་པར་ཐ་དད་པ་ལས་ཐ་དད་པ་ཡིན་ཏེ་ཡུལ་གྱི་ཁྱད་པར་ཐ་དད་པ་ལས་ཐ་དད་པ་ཡིན་ནོ། ཡུལ་གྱི་ཁྱད་པར་ཐ་དད་པ་ལས་ཐ་དད་པ་ཡིན་ཏེ་ཡུལ་གྱི་ཁྱད་པར་ཐ་དད་པ་ལས་ཐ་དད་པ་ཡིན་ནོ། ཡུལ་གྱི་ཁྱད་པར་ཐ་དད་པ་ལས་ཐ་དད་པ་ཡིན་ཏེ་ཡུལ་གྱི་ཁྱད་པར་ཐ་དད་པ་ལས་ཐ་དད་པ་ཡིན་ནོ།

one, whether good or evil, is a blessed one,[23] because he is much greater than that blessed one who is compassionate only upon the good. Whoever lowers himself before good and bad and considers them as better than himself—he is (c.729) a man greater in the Spirit, the Paraclete, than him who lowers himself before good and evil and does not consider them better than himself.

8. 'Blessed are the merciful ones'[24] who are merciful to and forgive everyone who offends them, for they will receive mercy by [being] with God. Because we are sinners, and if we forgive whoever offends us, our Lord will forgive us who have offended him. Even if we sinners taste death because of the offenses and faults we have, we will still be revived on the day of our Lord. For, [real] death is the sins and offenses and faults. For someone to cast off the body is one [thing], while to taste death is another. 'On the day you transgress against my word you shall taste death',[25] said his Creator to Adam. That is, on the day when you go astray you will have an evil thought. As much as you transgress against my word, the more [transgression] will increase and you shall die. For Adam cast off the body on account of that word, after which he tasted death. For God said to him, because [Adam] had disobeyed his commandment,[26] 'I will make you return to the earth from which you have been taken', since he had said to him, 'You [have come] from dust and to dust you shall return.[27] If you repent you shall be saved and resurrected by my word as the Lord.' (c.732)

[God's] mercies do not follow according to our offenses. If [it were] according to our own faults, [God] would have dispersed us like smoke. But [God] was merci-

23. Mt 25:34
24. Mt 5:7
25. Gn 2:17
26. Literally, 'he had embittered the word of his mouth'.
27. Gn 3:19

ꠔꠣꠀ ꠊꠤꠇꠀ ꠢꠣꠀ ꠛꠣꠞꠢꠇꠀ ꠘꠤꠎꠢꠔꠤ ꠛꠣꠞꠢꠇꠀ ꠊꠤꠇꠀ ꠢꠣꠀ ꠛꠣꠞꠢꠇꠀ ꠘꠤꠎꠢꠔꠤ ꠛꠣꠞꠢꠇꠀ ꠔꠣ

ful to us and established for us these minor commandments that are on this side of Perfection—on the day when Adam transgressed against his word and fell from Perfection—so that through them we might become Upright ones until the day when that one who showed us Perfection would come in person. For he said to those who are not strong enough:

> if you can not exert yourselves to come to this Perfection, keep these commandments of the first Upright ones and you will receive eternal life. Whoever is strong enough, let him endure and enter through the narrow door and arrive at this good and excellent portion. If he does not leave everything he has, [then] while remaining with what is his, let him do as it was written for the Upright above. Everyone will be rewarded according to his deeds. But if he becomes an Upright one while he is with his children and with his inheritance, he will be blameless on the day of our Lord. But as for the rest everyone is rewarded according to his deeds.

The end of the twenty-fourth *memra*, which is about repentance and forgiveness and about the fact that one should not discourage a person; and about compassion and how one man becomes greater than [another] man through his compassion and love.

ﺣَﺘَّﻰ: ﻣَﻬْﻤَﺎ ﻛَﺎﻥَ ﻣِﻦْ ﻋَﻤَﻞِ ﺍﻟْﻤُﺘَّﻘِﻴﻦَ ﻓِﻲ ﻣَﺴْﺠِﺪِﻫِﻢْ: ﺣَﺘَّﻰ ﺃَﻭْ ﻟَﺎ ﻳَﻜُﻮﻥَ ﻣِﻦْ ﻋَﻤَﻞِ ﻣَﺴْﺠِﺪِﻫِﻢْ: ﻭَﻫَﺬَﺍ ﺣَﻖٌ ﻗَﺎﻟَﻪُ: ﻓَﻬَﺬَﺍ ﺣَﻤَﻠَﻪُ ﺍﻟَّﺬِﻱ ﻣَﻦَّ ﻋَﻠَﻰ ﻣَﺴْﺠِﺪِﻩِ ﺣَﻤَﻠَﻪُ.

ﺃَﻣَّﺎ ﻣَﺎ ﻟَﺎ ﻳَﺘِﻢُّ ﺍﻟْﻤَﻜْﺘُﻮﺏُ ﺇِﻟَّﺎ ﺑِﻪِ ﻓَﻬُﻮَ ﻣِﻦَ ﺍﻟْﻌِﻠْﻢِ ﺍﻟَّﺬِﻱ ﻟَﺎ ﺑُﺪَّ ﻟِﻠْﻤَﺮْﺀِ ﻣِﻨْﻪُ: ﻭَﻟَﺎ ﻳَﺴَﻊُ ﺟَﻬْﻠُﻪُ. ﻭَﻣَﺎ ﻛَﺎﻥَ ﻣِﻦْ ﻓَﻀْﻞٍ ﻓَﻬُﻮَ ﻣِﻦَ ﺍﻟْﻌِﻠْﻢِ ﺍﻟَّﺬِﻱ ﻳَﺴَﻊُ ﺟَﻬْﻠُﻪُ ﻭَﻟَﺎ ﻳَﻀُﺮُّ ﺗَﺮْﻛُﻪُ. ﻭَﻫُﻮَ ﻣِﻦَ ﺍﻟْﻌِﻠْﻢِ ﺍﻟَّﺬِﻱ ﻟَﺎ ﻳَﺴَﻊُ ﺟَﻬْﻠُﻪُ ﻭَﻟَﺎ ﻳَﻀُﺮُّ ﺗَﺮْﻛُﻪُ: ﻣِﺜْﻞُ ﻋِﻠْﻢِ ﺍﻟْﻨُّﺠُﻮﻡِ ﻭَﺍﻟْﻄِّﺐِ ﻭَﻧَﺤْﻮِ ﺫَﻟِﻚَ ﻣِﻦَ ﺍﻟْﻌُﻠُﻮﻡِ ﺍﻟَّﺘِﻲ ﻟَﻴْﺴَﺖْ ﻓَﺮْﺽًﺎ ﻋَﻠَﻰ ﺍﻟْﻌِﺒَﺎﺩِ ﺃَﻥْ ﻳَﻌْﻠَﻤُﻮﻫَﺎ.

ﻭَﻗَﺪْ ﻛَﺎﻥَ ﺑَﻌْﺾُ ﺍﻟْﻌُﻠَﻤَﺎﺀِ ﻳَﻘُﻮﻝُ: ﻣَﻦْ ﺗَﻌَﻠَّﻢَ ﺍﻟْﻌِﻠْﻢَ ﻟِﻠَّﻪِ ﺗَﻌَﺎﻟَﻰ ﺃَﺗَﺎﻩُ ﻣِﻦْ ﺍﻟْﻌِﻠْﻢِ ﻣَﺎ ﻳَﻜْﻔِﻴﻪِ، ﻭَﻣَﻦْ ﻃَﻠَﺒَﻪُ ﻟِﻐَﻴْﺮِ ﺍﻟﻠَّﻪِ ﺗَﻌَﺎﻟَﻰ ﻟَﻢْ ﻳَﺰْﺩَﺩْ ﻣِﻨْﻪُ ﺇِﻟَّﺎ ﻛِﺒْﺮًﺍ، ﻭَﻟَﺎ ﻳَﺰْﺩَﺍﺩُ ﻣِﻦَ ﺍﻟﻠَّﻪِ ﺇِﻟَّﺎ ﺑُﻌْﺪًﺍ. ﻭَﻟَﺎ ﺑُﺪَّ ﻟِﻤَﻦْ ﻋَﻠَّﻤَﻪُ ﺍﻟﻠَّﻪُ ﻣِﻦْ ﺷَﻲْﺀٍ ﻣِﻦْ ﻫَﺬَﺍ ﺍﻟْﻌِﻠْﻢِ ﺃَﻥْ ﻳُﻌَﻠِّﻢَ ﻏَﻴْﺮَﻩُ ﻣَﺎ ﻋَﻠَّﻤَﻪُ ﺍﻟﻠَّﻪُ ﻣِﻦْ ﺫَﻟِﻚَ، ﻭَﻟَﺎ ﻳَﺤِﻞُّ ﻟَﻪُ ﺃَﻥْ ﻳَﻜْﺘُﻤَﻪُ ﻭَﻟَﺎ ﻳَﺒِﻴﻌَﻪُ ﺑِﺜَﻤَﻦٍ ﻭَﻟَﺎ ﻏَﻴْﺮِﻩِ، ﻭَﻟَﺎ ﻳَﺤِﻞُّ ﻟَﻪُ ﺃَﻥْ ﻳَﺄْﺧُﺬَ ﻋَﻠَﻰ ﺗَﻌْﻠِﻴﻤِﻪِ ﺃَﺟْﺮًﺍ ﻭَﻟَﺎ ﻫَﺪِﻳَّﺔً ﻭَﻟَﺎ ﻣُﻜَﺎﻓَﺄَﺓً ﺑِﺸَﻲْﺀٍ ﻣِﻦَ ﺍﻟْﻌِﻠْﻢِ ﺍﻟَّﺬِﻱ ﻳَﺴَﻊُ ﺟَﻬْﻠُﻪُ ﻭَﻟَﺎ ﻳَﻀُﺮُّ ﺗَﺮْﻛُﻪُ.

ﻭَﻗَﺪْ ﻛَﺎﻥَ ﻣَﺎﻫِﺮًﺍ ﻓِﻲ ﺻِﻨَﺎﻋَﺘِﻪِ ﻭَﻟَﻪُ ﺃَﺟْﺮٌ ﻋَﻈِﻴﻢٌ ﻋَﻠَﻰ ﻣَﺎ ﻳَﺘَﻌَﺎﻃَﺎﻩُ ﻣِﻦْ ﺍﻟْﻤَﻜَﺎﺳِﺐِ ﻓِﻲ ﺻِﻨَﺎﻋَﺘِﻪِ ﻣِﻦْ ﺃَﺟْﻞِ ﺃَﻧَّﻪُ ﻳَﺘَﻘَﺮَّﺏُ ﺑِﻬَﺎ ﺇِﻟَﻰ ﺍﻟﻠَّﻪِ ﺗَﻌَﺎﻟَﻰ.

Memra-Twenty-Five

ON THE VOICE OF GOD AND OF SATAN

Summary: A sermon calling upon both the Upright and the Perfect to distinguish correctly the divine or satanic motives behind their manner of life. The author cautions the Perfect not to be seduced into adopting the worldly ways of the Upright. The Upright are exhorted not to cease their upward journey to Perfection.
(c.733)

1. Even in our day the evil one treats in this way anyone who is childlike and seeks to empty and sanctify himself from the earth, [the evil one] scheming to give him advice, secretly or openly. Because he is yet a child in the wiliness and knowledge of that higher world, he does not know [how] to discern the voice of God from [the voice] of Satan. The evil one makes him stray by the many promises he guilefully gives him. [The evil one] changes the snares every day for him, and if he figures out that one, he will fall into others. Because he does not understand the truth in any way, the evil one makes [him] stray and binds him onto the earth, yet that person is convinced that, in fact, he is bound in heaven. For from the beginning even [up to] our day evil habitually makes Adam and his children descend from on high by the image of beautiful visible things.

ﻣَﺎﻣﺰُا ﻭِﺤﻤَّﻢ ﻣﺴﻌﻤُا ﻭِﻜﻼ ﺤَﻨِﺎ
ﻤُﻼُ ﻭَﺎﻜﻤُا ﻩَﻭﻤُﻠُﻨُا

(1) ﺍُﻡ ﺴﻤﻢ ﻤُﻢ ﻤُﺰ ﺤَﻤُا: ﻠﻤَﻢ ﻭَﺤَﺰ ﻤُﺰُا ﻣﻢ ﻭِﺤﻤُا ﻭﺤﻠَﺆَﻡ ﻣﻢ ﺃَﻭﺰُا ﻣَﻠﻤَﻭَﺤَﻡ ﻤُﻠﻢ ﻠﻢ ﺃَﻡ ﺤﻤُﻤُا ﻩَﻭ ﺤَﻠﻠُﻤُا. ﻩَﻠﺤَﻠﻢ ﻭَﺤَﺰ ﻭَﻩ ﻣﻢ ﺰَﻤﻤَﻤﺍُا ﻣﻢ ﺴَﻭﻠﺍُا ﻭﻩَﻩ ﻠﻠﻤُا ﺤَﻠﻠُﻤُا: ﻠُا ﺴَﻭ ﻭِﺤﺆَﻩﻡ ﺤَﻨِﺎ ﻤُﻼُ ﻭَﺎﻜﻤُا ﻣﻢ ﻭﻤُﻠُﻨُا. ﻩﻤَﻠﻢ ﻠﻢ ﺤَﻤُا ﺤﻤَّﻠﻤَّﺍُا ﻤَﻤَّﺘﺍُا ﻭﻤَﻠَّﻨُﻢ ﻤُﻠﻢ ﻠﻢ: ﻩﻤَّﻢ ﻩﻤُا ﻭَﺎﻡ ﻣﺴَّﻤ ﻠﻢ ﻤَّﺘﺍُ. ﻩﺍُ ﺴَﻭ ﻠﻩَﻩ ﺆَﻤَّﻢ ﻠَﺎﺴﺘُﻠ. ﻩﻤَّﻢ ﻭﻤُﻠُﻨُا ﻭُﻼ ﺃَﻭﺆُﻡ ﻩﺆُﺍ: ﺤﺴَ ﻣﻢ ﺃَﻣﻤَّﻤَّﻤ: ﻤَّﻠﻤَّﺍ ﻩﺍُﻩَﻡ ﻠﻢ ﺤَﻤُا ﻠَﺎﻭﻠُﺍ: ﻩﻤُﻠَﻡ ﻠﻢ ﻩَ ﺒِﻡ ﻭﻩُا ﺤَﻣﻤَّﻤُا ﺃَﻣَﻡ. ﻩﻤَﺆُﺍ ﺒِﻡ ﻠﻠﻡ ﺤَﻤﻤُا ﻣﻤﻤَّﻡ ﺍُﻡ ﺴﻤﻢ: ﻭَﺤَﺰَّﻤﻡ ﻩَﻤَّﺘُﺍُا ﻭﻣﻠﻤَﺴُﺘُ ﺍُﻠﺴﻠَّﻡﻤﻩﻡ ﻠُﺆُﻡ ﻣﻢ ﻭَﻩﻤُا ﻠﻢ ﻩَﺤﻤَﻭﻤﺘ۞

2. For from the start, [the evil one] made Adam fall and few (c.736) could ascend to the place from which he had fallen until our Lord summoned them by his mercy, and by his many assurances made those who were persuaded return. God tried all means in order that people might be saved. By all [kinds of] mysteries, God told the truth; and by all kinds of parables, he depicted [the truth] through his prophets, from the beginning until the time God wished to be reconciled with human beings[1] and sent his Son who came to establish a reconciliation of heavenly things with earthly beings.

He demonstrated clearly through his person Perfection and the holiness of the first creation of Adam. Just as he said, 'Everything old has been made new in Jesus'.[2] You see that no person has shown clearly how Adam was created, except Jesus through his way of life. Whoever, therefore, wishes to ascend to Paradise, let him walk according to the lowly, renouncing, kind, and [self-]contemptible steps of our Lord, because he has been good with everyone and humbly he admonished everyone and assisted them. If a person does not have work in heaven, he is not able to cease from earthly labor. Therefore, after he saw that Adam loved such things, [God] allowed him to be married and to become Upright in this world which he loved and to be saved and not utterly perish. Because of his compassion our Lord, even if we desired something through sin, (c.737) effected that we might be [involved] in it without sins, if we become Upright.

3. Therefore, if the matter is not such as I have said from the beginning, why does our Lord when he teaches us holiness and Perfection say, 'If a person does not separate himself from everything there is on earth,[3] he will not be able to become for me a disciple of holiness; but whoever works the earth in Uprightness will become an Upright one

1. Heb 1:1 2. Ep 1:10 3. Lk 14:33

(2) ﻫُﻲ ﻣِﻨْﻬُﻢ ﻟِﻤَﻦْ ﺃَﺳَﺎﺀُﻭﺍ ﻟِﻠْﻴَﻮْﻡِ: ﻣِﻦْ ﺑَﻌْﺪِ ﻣَﺎ ﻫَﺪَﺍﻛُﻢْ ﺍﻟﻠﻪُ ﺇِﻥْ ﻛُﻨْﺘُﻢْ ﺗَﺘَّﻘُﻮﻥَ: ﻭَﻣَﺎ ﺃَﻧْﺘُﻢْ ﺑِﺎﻟَّﺬِﻱ ﺃَﻧْﺰَﻟَﻪُ ﻋَﻠَﻰ ﻣُﺤَﻤَّﺪٍ ﺇِﻟَّﺎ ﺃَﻥْ ﻗَﺎﻟُﻮﺍ: ﻟَﻮْ ﺷَﺎﺀَ ﺍﻟﻠﻪُ ﻟَﺄَﻧْﺰَﻝَ ﻣَﻠَﺎﺋِﻜَﺔً ﻓَﻠَﻤَّﺎ ﺟَﺎﺀَﻫُﻢْ ﻣَﺎ ﻋَﺮَﻓُﻮﺍ ﻣِﻦَ ﺍﻟْﺤَﻖِّ ﻛَﻔَﺮُﻭﺍ ﺑِﻪِ ﻭَﻗَﺎﻟُﻮﺍ: ﻟَﻮْ ﺷَﺎﺀَ ﺍﻟﻠﻪُ ﻟَﺄَﻧْﺰَﻝَ ﻣَﻠَﺎﺋِﻜَﺔً ﻓَﻠَﻤَّﺎ ﻗَﺎﻝَ ﺍﻟﻠﻪُ ﺇِﻥْ ﻛُﻨْﺘُﻢْ ﺗَﺘَّﻘُﻮﻥَ: ﻣِﻦْ ﺑَﻌْﺪِ ﻣَﺎ ﻫَﺪَﺍﻛُﻢُ ﺍﻟﻠﻪُ ﺇِﻥْ ﻛُﻨْﺘُﻢْ ﺗَﺘَّﻘُﻮﻥَ: ﻣِﻦْ ﺑَﻌْﺪِ ﻣَﺎ ﻋَﺮَﻓْﺘُﻢُ ﺍﻟْﺤَﻖَّ ﻛَﻔَﺮْﺗُﻢْ ﺑِﻪِ ﻭَﻗُﻠْﺘُﻢْ: ﻟَﻮْ ﺷَﺎﺀَ ﺍﻟﻠﻪُ ﻟَﺄَﻧْﺰَﻝَ ﻣَﻠَﺎﺋِﻜَﺔً ﻓَﻠَﻤَّﺎ ﺟَﺎﺀَﻛُﻢْ ﻣَﺎ ﻋَﺮَﻓْﺘُﻢْ ﺍﻟْﺤَﻖَّ ﻛَﻔَﺮْﺗُﻢْ ﺑِﻪِ ﻭَﻗُﻠْﺘُﻢْ: ﻟَﻮْ ﺷَﺎﺀَ ﺍﻟﻠﻪُ ﻟَﺄَﻧْﺰَﻝَ ﻣَﻠَﺎﺋِﻜَﺔً ﻓَﻠَﻤَّﺎ ﺟَﺎﺀَﻛُﻢْ ﻣَﺎ ﻋَﺮَﻓْﺘُﻢْ ﺍﻟْﺤَﻖَّ ﻛَﻔَﺮْﺗُﻢْ ﺑِﻪِ ﻭَﻗُﻠْﺘُﻢْ: ﻟَﻮْ ﺷَﺎﺀَ ﺍﻟﻠﻪُ ﻟَﺄَﻧْﺰَﻝَ ﻣَﻠَﺎﺋِﻜَﺔً ﻓَﻠَﻤَّﺎ ﻗَﺎﻝَ ﺍﻟﻠﻪُ ﺇِﻥْ ﻛُﻨْﺘُﻢْ ﺗَﺘَّﻘُﻮﻥَ: ﻣِﻦْ ﺑَﻌْﺪِ ﻣَﺎ ﻫَﺪَﺍﻛُﻢُ ﺍﻟﻠﻪُ ﺇِﻥْ ﻛُﻨْﺘُﻢْ ﺗَﺘَّﻘُﻮﻥَ: ﻣِﻦْ ﺑَﻌْﺪِ ﻣَﺎ ﻋَﺮَﻓْﺘُﻢُ ﺍﻟْﺤَﻖَّ ﻛَﻔَﺮْﺗُﻢْ ﺑِﻪِ ﻭَﻗُﻠْﺘُﻢْ: ﻟَﻮْ ﺷَﺎﺀَ ﺍﻟﻠﻪُ ﻟَﺄَﻧْﺰَﻝَ ﻣَﻠَﺎﺋِﻜَﺔً ﻓَﻠَﻤَّﺎ ﺟَﺎﺀَﻛُﻢْ ﻣَﺎ ﻋَﺮَﻓْﺘُﻢْ ﺍﻟْﺤَﻖَّ ﻛَﻔَﺮْﺗُﻢْ ﺑِﻪِ ﻭَﻗُﻠْﺘُﻢْ: ﻟَﻮْ ﺷَﺎﺀَ ﺍﻟﻠﻪُ ﻟَﺄَﻧْﺰَﻝَ ﻣَﻠَﺎﺋِﻜَﺔً ﻓَﻠَﻤَّﺎ ﻗَﺎﻝَ ﺍﻟﻠﻪُ ﺇِﻥْ ﻛُﻨْﺘُﻢْ ﺗَﺘَّﻘُﻮﻥَ: ﻣِﻦْ ﺑَﻌْﺪِ ﻣَﺎ ﻫَﺪَﺍﻛُﻢُ ﺍﻟﻠﻪُ ﺇِﻥْ ﻛُﻨْﺘُﻢْ ﺗَﺘَّﻘُﻮﻥَ: ﻣِﻦْ ﺑَﻌْﺪِ ﻣَﺎ ﻋَﺮَﻓْﺘُﻢُ ﺍﻟْﺤَﻖَّ ﻛَﻔَﺮْﺗُﻢْ ﺑِﻪِ ﻭَﻗُﻠْﺘُﻢْ: ﻟَﻮْ ﺷَﺎﺀَ ﺍﻟﻠﻪُ ﻟَﺄَﻧْﺰَﻝَ ﻣَﻠَﺎﺋِﻜَﺔً ﻓَﻠَﻤَّﺎ ﺟَﺎﺀَﻛُﻢْ ﻣَﺎ ﻋَﺮَﻓْﺘُﻢْ ﺍﻟْﺤَﻖَّ ﻛَﻔَﺮْﺗُﻢْ ﺑِﻪِ ﻭَﻗُﻠْﺘُﻢْ: ﻟَﻮْ ﺷَﺎﺀَ ﺍﻟﻠﻪُ ﻟَﺄَﻧْﺰَﻝَ ﻣَﻠَﺎﺋِﻜَﺔً ﻓَﻠَﻤَّﺎ ﺟَﺎﺀَﻛُﻢْ ﻣَﺎ ﻋَﺮَﻓْﺘُﻢْ ﺍﻟْﺤَﻖَّ ﻛَﻔَﺮْﺗُﻢْ ﺑِﻪِ ﻭَﻗُﻠْﺘُﻢْ: ﻟَﻮْ ﺷَﺎﺀَ ﺍﻟﻠﻪُ ﻟَﺄَﻧْﺰَﻝَ ﻣَﻠَﺎﺋِﻜَﺔً ﻓَﻠَﻤَّﺎ ﻗَﺎﻝَ ﺍﻟﻠﻪُ ﺇِﻥْ ﻛُﻨْﺘُﻢْ ﺗَﺘَّﻘُﻮﻥَ: ﻣِﻦْ ﺑَﻌْﺪِ ﻣَﺎ ﻫَﺪَﺍﻛُﻢُ ﺍﻟﻠﻪُ ﺇِﻥْ ﻛُﻨْﺘُﻢْ ﺗَﺘَّﻘُﻮﻥَ: ﻣِﻦْ ﺑَﻌْﺪِ ﻣَﺎ ﻋَﺮَﻓْﺘُﻢُ

and inherit eternal life, but will not become a Perfect one'? Why did the apostle and all who became Perfect ones not desire the earth, and not pursue the world, nor become married? Our Lord commanded them, 'Your Father knows that you require food and clothing'.[4] Do not be anxious, because I will tell the Upright who work the earth to nourish and clothe you and they will live the life of the new world on account of you, and will do for you these things by their labor while not treating anyone badly. If it were not on account of you that [the Perfect] were to live among you, I would have rained food and clothing upon you from heaven. If all the earth had practiced Perfection and holiness without having worked or having possessed, I would have fed all without toil as in the beginning.

In the same way, I would have wished that all people might live, but Adam your father brought you to this toil. If all people desire to become holy (c.740), I would create for them children just as I made a daughter for Adam from himself, without marriage and without lust. Only let there not be an obstacle or blame against me for anyone. For if the Upright live and labor on the earth, and not treat anyone badly, and do to the needy as I have commanded them, they will inherit the kingdom, even if they do not attain Perfection.

4. Even today by means of something virtuous, evil leads astray those who seek holiness and Perfection and inhibits them with luxury and they do not ascend to Perfection that our Lord had shown them. When our Lord said, 'Lower yourselves and separate yourselves and become celibate from the world and from intercourse, love everyone and follow me. Do not be of the world as I am not of it and do not labor in it, but follow me and become Perfect ones.'[5] The evil one will come to make them see earthly things in order that they not see heavenly things and be reconciled

4. Mt 6:32 5. Jn 15:19, 21

ꠞꠣꠢꠔꠞ ꠢꠣꠇ ꠘꠤꠞꠢꠔ

with what is higher and defeat him. For unless he has made them see earthly things, he will not be able to make them descend from Perfection.

But [the evil one] inhibits them through the toil of Uprightness, so that when they stand in the labor of Uprightness, he might do his will with them, even if he is not able [to do so] completely, at least partly. For when they have emptied themselves and have become celibate and have observed heavenly things, he is not able to contend (C.741) with them, for they progress to what is higher [while] he remains below them. Because he is not able to cross over the firmament, let alone to enter that world with God, as their own mind crosses over and ascends up to the supernal Jerusalem, as it is written, 'He shall lead us beyond death[6] and you have reached the mountain of Zion and the city of God in heaven with the hosts of angels and with the spirits of these former Upright ones who have gone to sleep in Uprightness, and were perfected in Jesus[7] and have entered the spiritual paradise.'[8]

5. The wounds of Adam and of his children are healed by this when they enter spiritually that Paradise from which their father [Adam] had departed. Therefore, even in our day when the road to heaven has been walked through Christ who said, 'Leave everything visible and think about what is above and not what is on earth'.[9] Do not inherit what is on earth but [what is in] heaven and look, you will triumph, the evil one came promising under the guise of fine [actions] these things that our Lord had commanded only to the Upright ones.

[The evil one] deluding the Perfect one, says the following, 'It is virtuous that you should acquire a little [wealth] through Uprightness, sufficient for your own comfort and for whomever comes to you. Build for yourself a dwelling that is just adequate for strangers to come and rest in it.

6. Jn 5:24
7. Heb 12:22-23
8. Mt 27:53
9. Col 3:2

وُحْكَا ەتْرَهُسُوِى. ٱللَّا ﷺ هِزِ أَسَّزِ أَتَّى رَهِ كَاوَحُنُسُلُا: لَا هْعَهْس هَسْهَ حَهَّى رَهِ هَ ﷺ هَصَّزُەلُا.

ٱللَّا طُلَّا حَهَّى رَهِ حَنْكَا حَعِلُا وِصَّائَەلُا: وِهُا وِهُسَّى حَعِلُا وِصَّائَەلُا: ثَحْبَ حَهَّى رَهِ زِحُسْهَ: أَهْ هَ هَكَّهَ لَا هْعَهَّس: حَزَم حَهْزَم هَبْزَم. هُا ﷺ هِز وُاهزَّوْهَ هَلَهَبْزَهَ. ەسْهَ كَعهَّتُنُسُلُا: لَا هْعَهَّس هَكَهَكَّهَ كَعهَّى رَهِ: هَكَّلَا وِحُزَّى هَ حَنْكَا: ەهُلَهَ هَ هَ حَلَّسَا هَسْهَى رَهِ. هَكَّلَا وِلَا هَّكَلَا هَ وِنْحَزَ وَهُسُلَا: أَهلَا وِنْهَكَا حَهَّى رَهِ نُحَهُا وُحَهُا أَحَهُلَا: أَسِ وِحُزَ وُحُسْهَى رَهِ وَحَهَّى رَهِ هُهَكَهَ حِزَهُا لَّاهوَهكَم وُحَنْكَلَّاسِ وُحَلَّمَ: وِهَّى بِزَنِّ حَنْكَا هَ هَهلَّا. هَايِهَّى كَم هكَّهَّى رَهِ حِزْهَى لَّهوُا ەكَعِبِّيلَهَ وُالَحَهُا وِكَعهَّسُلُا: حَهُا هَعِتْسُلُا وِهَلَّاقَّا: هَحَهُا وُهَّسُلُا كَم وِهَّاتَا هَكَم هَبْهَسُلُا: وُحَهَّائَەلُا هَصَحَ: هَحَهَّى ﷺ ٱلَحَهَّزِ: ەكَهَ حَهَّزِوُهعُا هَّسُلُا.

(5) هَتَهُلَهَ ﷺ هِز وُلِوُم ەوُحَتَوِتِ حَهُوُا هَهلَّاهَتِّ: أَهَلَهَ وُحَهَّى هَزِوُهعُا وُبَهَّم هَتَهَ أَكَهَهَّى تَحَكَّى حَزَهس. أَهَ هَهَّلَهَ ٥هَهُ وُالِوُهَهَ أَهوَسُا كَعهَّسُلُا حَبِ هعَّسُلُا وُاهَّزِ: وُهَحَهَهَ هَّلَا هْبَم وهَهسُا هَوُحَنْكَلَّاوُهَّكَ هَلُا وِحَاوَحُلُا: هَلَا لَّاوِلَّهَ حَاوَحُلُا ٱللَّا حَعهَّسُلُا: هَهُا رهَسُلَّهَ: لَّالَّا هُكَبِ حَعهُا حَهَّزُهَ هَهَّتُلُّا: هَكَبِ وُحَتَّاتَا هِ كَحَتَهَ وَهَّبَ هُزِّ.

ەهَرِهُا حَهَ كَحِصَّسُزُا هُاهَزِ هَصَّلُا: هَهَّزِ وَّى هَّى كَم وِلَهتَا هَكَّلَا حَصَّائَەلُا هَهَهَ سُسُو وَّكَبِ هَوهَّى وُالَّا حَهلُهِ. هَحَسَّ كُبِ كَهعزُا وُهعَزِلَهِ هَكَّلَا: وُالَهِ أَحهَتُسُّا ەهَهلَائَسَّسِ حَهَ.

Plant a little (c.744) crop and make for yourself a vegetable garden that will be for the healthy and the sick.' Under the pretext of the comfort of the afflicted [the evil one] schemes to make [a Perfect] one fall from that major commandment that [Jesus] directs to the Perfect, 'Do not be anxious even about yourself',[10] and by that [other] commandment, 'Think about what is above and not of what is on the earth'.[11]

Because he cannot distinguish one voice from another and does not understand that these things were commanded to the earthly[-minded] Upright, and not to one who seeks heavenly things and Perfection, the evil one has made him return unwittingly to the Uprightness, which is below Perfection. That [person] believes he is pursuing Perfection, but he is found below [Perfection]. On account of this, the apostle said, 'If I do not know how to distinguish the power of the voice that calls and makes me ascend to heaven from the voice which forces me down to the earth, I am beating the air like a man who is not aware of what he is pursuing.[12] As for me, I am running in this way, like a man who knows how to discern one voice from another.'

Therefore, in this way the evil one beguiles to make him go back down to the earth as [he had done] to Adam. For even if these things are attractive, the Upright Gentiles of the earth still seek them.[13] For, they are the opposite of the heavenly ones. Our Lord commanded the Upright who labor on the earth to do all these things—alms and the comfort of the weary—so that they might comfort the weary (c.745) and be saved by these means. For those who desire to become heavenly beings should look upon heavenly beings. That is, [look upon] our Lord and his apostles, and upon the Upright who have been perfected. They should look up into heaven and not upon the earth, and should not be captivated by any earthly thing.

10. Mt 6:25
11. Col 3:2
12. 1 Co 9:26
13. Mt 6:32

ᠡᠵᠡᠮᠳᠡ ᠬᠤᠮ ᠪᠦᠭᠦᠯᠡ ᠲᠦᠷᠬᠡᠯᠢ ᠪᠡᠨᠢᠯᠠ ᠬᠣᠪᠢ ᠬᠤᠮ: ᠠᠭᠠᠮᠠ ᠬᠦᠰᠦᠮᠵᠢᠯᠡᠬᠦ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ. ᠪᠣᠳᠣᠭᠠᠨ ᠮᠤᠰᠤ ᠠᠮᠢᠳᠤᠯᠠᠯ ᠪᠠᠢᠭᠠᠯᠢ ᠪᠠᠢᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠤᠶᠤ ᠬᠣᠭᠣᠷᠣᠨᠳᠤ ᠠᠮᠢᠳᠤᠯᠴᠢᠯᠠᠨ ᠠᠵᠢᠯᠯᠠᠬᠤ ᠪᠠᠢᠭᠤᠯᠤᠭᠰᠠᠨ ᠪᠤᠶᠤ ᠬᠤᠮ ᠠᠭᠤᠷᠢᠯᠠᠯ ᠪᠤᠶᠤ: ᠠᠭᠠᠮᠠ ᠪᠣᠯᠪᠠᠰᠤᠷᠠᠯ

6. For there is no way that a person is able to work for God spiritually while he is bothered by things of the world. Let him empty himself to please that one [God] who has chosen him.[14] With their prayer and good teaching let them approach everyone, the good and the bad, and treat everyone well who is afflicted.

Look, [God] commanded the heavenly ones that they treat every person well with heavenly things. Where did you get the idea that no one should speak with a worthless or deceptive [person], because it may be [the case] that he will become a Perfect or an Upright one? As our Lord said to Ananias, 'Go, speak with Paul'.[15] And Ananias said to our Lord, 'My Lord, he is an evil man, and I have heard of the affliction he has laid upon the saints who are in Jerusalem'. Our Lord replied to him, 'Go speak with him, because he is my chosen instrument, for you do not understand.'

Therefore, in this way, [if] you have a word with anyone, speak, and you will not [thereby] sin. 'I have made you a watchman[16] to see the judgment to come and warn first the sinners and then the righteous ones.' Therefore, once (c.748) the evil one has made a person turn away from heavenly matters and beset him with the toil of Uprightness and he has acquired gardens and earthly Paradises, properties and buildings, then the evil one begins to pull him down also from Uprightness. Once [the evil one] had gone to encourage others to treat him badly, he went to attack the Upright one who had fallen short of Perfection while not knowing that the evil one would trouble him and make him do [evil].

He begins by saying to him, 'They have plundered your house that you have built with great effort'; then the person will go quarrel and fight [against them]. Here is one profit he has gained. Again he says to him, 'Grasping people who are not satisfied have picked through [your]

14. 2 Tm 2:4 15. Ac 9:11-15 16. Ezk 3:17

(6) كْمِلا كْمِ فَەوْهُا وِهْعِصْمِ لِئِمِ وِنْعِكْمِسْ لَّالِكْهُا حزُّەسْ: صَّمِ هِبْهُوِ حِرْحِقُ1اُا وِحُكْهُا: ?لَّا وَحِهَّەِ هَّمِ وَّحِصُوِمِ نْعِلَّهَّمِ وِنْعِقَّ. ەحَرِّكْەا1هُەِ ەحَسَّمِكْفُسْهُەِ لُحُا نَّائِحِ حِهُا هُحِنُمِ: لُحُّا ەصَّقْا ەنَّلَّاهُەِ حِفَّحِنُمِ وَّاكْسِ.

هُا حِّمِ كْعِقَّسُنْتَا هَّقْمِ وِحَّعِقَّسُنْسُهُا نَّلَّاهُەِ حِفَّلَّائِمِ. هَّمِ أَسْعِصُا حِّمِ سُبْ هِبْ أَ أَهَّمِ أَيِمِ وِلُا لِئِمِ سْعِكْلا كْمِ هزَّمِصُا ەلُحِسُا: وِهُەِسْ هُهُا حِصَّمِزُا أَه صَّائِا? أَسِ وَّاهَّمِ هُمِزَّ حِسَّنِسُا: وِنْلا هَّكْلا كْمِ هَّحِكْهِ. ەَّاهَّمِ سَّنِسُا حِهُمِزَّ: هُمِ: حِحِزُّا هِ صَّمِصُا ەهْعِكْمِ وَّاهِحِرُنُا أَهِكْلا حِهَّبِقُا وِهُاوَّهِكْمِ. ەَّاهَّمِ كْهِ هُمِزَّ: وِنْلا هَّكْلا كْعِهِ: هَكُّلا وِهُائِا هِ كَّمِ حِحِسُا: ەَّايِمِ لُا سُبْ أَيِمِ.

هُهُنُا هُهَّكْلاهِ أَيِمِ: وَّامِ كْمِ هِكِزُا كْمِ هُحِنُمِ: هَّكْلا: ەلُا سُكْلَا أَيِمِ. وَهِهُا كْمِ حِهَّبِاْمِ وِاْسْزُا وَّنُا وَحِلَّمِ: هَّاوَّهِ حِسَّكْتَا كُهِبْهِ هِ حِرَّوَّقْا. هُا وَّاهِهِهِ هُهَّلا صَّمِصُا لِئِمِ هِ هِهَّسُنْسُهُا هَّاهَّعِهِ حِهَّعِلُا وِهَّائِهِاُا: هَّنُا حِكْتَا هِهَّوَّعِهَا أَتِحُنُمْا: هِهْتِسُمْا هِحْتُمْا: هِهَّزُا هُهَّلا صَّمِصُا وِنْعِسْهِ أَهِ هِ هَّائِهِاُا. هِاُ وَّاوَّلا حِّمِ سَّقْلا لَّاسْتُمْا وِنْحَاهُمِ كْهِ: حَّلَّاُا حِهِوِمِ وِهَّائِا وِهُمِ هِ حِهَّسْهِاُا هَّ لُا سُبْ وَّبِهِكْهِ هِنْحِهِ صَّمِصُا.

هَهِهَّزُا وِنَّاهَّمِ كْهِ: وِحُمُمِ هَّوِهِ هَّ وِهِكِعِلُا هَّحِلَّمِاُا حِنُمُهِمِ. أَوَّلا نُرُا هِهُأَوْ. هُا سِّ هَهِاوُنُا وِهُعِ. أَهِ أَهَّمِ كْهِ: وِنَّرِخُهُا هِحِنُمِ هَزَّمِصُا كْهُلَّهِ أَنَّمِ حُثَّهِكْا وِلُا هُحِسَّمِ:

plants and vegetable garden', and the person goes off to struggle [against them]. Here is another profit that the evil one advised him to do. Once more he says to him, 'They have struck and killed and led away your flock[17] while it was feeding on your mountain', and then he wrings his hands and is disturbed. Here is another profit that the evil one advised the heavenly ones that they should own and build.

7. Do you see how the virtuous things the Evil One promises will become evil things? Unless a person resists and endures his temptation like Job, the [Evil One] will drive him from Uprightness, because the Upright do not treat anyone badly. Even if the Upright one does not treat anyone badly, the evil one will torment him with labor and anxiety and not allow him to comprehend the truth. And if he is not contented and neither observes the rites (c.749) nor prays during them, nor gives alms nor fasts by them as something appropriate for the Upright ones, he is not able to thoroughly understand Uprightness. But he is not able to attain Perfection unless he has abandoned the earth according to what our Lord has commanded him and has taken up the cross, has emptied and lowered himself and become celibate; and has become like a servant in his obedience, and not like a lord in his supervision. Let him have compassion on the sinners and the righteous; and let him love to give himself up for the evil ones, as [did] our Lord and his apostles. Then he will comprehend the height and the depth, the length and the width[18] along with the saints, these who have understood the Holy One in everything he has shown them, with compassion and love and peace for all people, good and bad.

8. These, then, are the tricks that the evil one contrives against those who are becoming solitaries and [who] seek

17. Literally, 'your possession'. 18. Ep 3:18

ەُاْلا هْلاهَّلَّمِ. ەُا ئەاؤُنُا لِمزَّنُا وِهَّحْهَّ حَمهُا وِتْحِ. أُەح أُهَّز كْه: هْمنُم هسْأُەوِم ەهَّكْهَّهوِم ەوِحزَّەوِم وِّ وُكْا حهَّوزُا وَّمكْ. ەُا هحَّزْه أُبْتوِم ەهْلاوَّكْس. ەُا ئەاؤُنُا لِمزَّنُا وَّهكْ حَمهُا كْمهَّتُنْا وِتْحِنُم ەتْحنُم.

(7) سْمْ هَّقَتُزاُا وِهُكْ حَمهُا: أُمِّ ەوْبُ كْهَّم حَمتُهُزُا. ەْاْلُا هسْمهقِم ەهقَّمحَ: تْهنُهْه أُم أَّهح: أُه هِّم حَائەزاُا هُشْه كْه. هْهَّ وحَّاتْا لُا هَحْاهَّم لِإِب: أُهِّ كَّمز لُا نَحْاه حَائا لِإِب: سْنه كْه حَمهُا حكْعلُا ەَحِّەزُا: ەلُا هُحْه كْه وِبَوْمِ هزُوْا. ەْاْلُا نْمائسم ەتْحِ كْه أْهكْهَّتْهتْا ەَبْاْلا حهَّم: ەتْحِ حهَّم ۋُمْزُا ەَبْهم حهَّم أُم هَبْم وِۋْهم حصَّاتْا: لُا هْهقَّس وِبْوهُه حصَّائەزاُا أُهئُلَّم. كْهقَّمزُەزاُا وِم لُا هْهقَّس هُكْا: ۋْاْلا نْ هَحهُه لَّاوْنُا أُم هَبْم وِقَّمِه هُزِّ: ەهقَّم رِكْحُا ەْاهكْۋْه ەْاهَّهَّم ەْاهَّبِّه: ەەهُا أُم حَّجِزُا حهْهكْهحُنَّەزاُه: ەلُا أُم هُزُا حهُقَّەۋُەزاُه: ەبْسَم حسَّكْتْا ەَحزَّۋَّقْا: ەتْسْت وِنْكْ نْهقَّه سكْه حَّقْا: أُم هُزِّ ەزاُم هكْمسْتَوِم. ەەهُبْم وِّ هْبِۋْم وَّەهُا ەخْهەهُا ەْاوِهُا ەَهكْمُا حَم هَبَّقْا: ەهُكْم وَّاوِهُقَّەوِم حهَّبَّمُا حهَّحهَّبْم وِسَّم حهَّم: حزْسهكْا ەشَّهُا ەَهكْهُا وَّحهُا هَّحهَّم حسْتسُمُا: لُخْا ەحَّقْا.

(8) ەهُكْم ەَصْلا رُبْتُكْا هْرلُّكْ حَمهُا حهُكْم وِهَّم مَّسْتبْتْا: ەحُكْم

to leave everything and ascend to the higher realm in the steps of him who ascended before them. For those who have chosen the manner of life of Uprightness and marriage, let them give out of these earthly things alms and virtuous things from what they possess and become Upright in their ways. If they desire to leave behind the earth, as our Lord commanded, and journey in the footsteps of his lowliness, they will quickly ascend to Perfection, for they are not very (c.752) far from it.

For the Perfect are like angels, as our Lord said, 'Those who are worthy of that resurrection are not able to die, but are like the angels'.[19] From then on they become like angels. Whoever wishes to be perfected should imitate the angels.

Let us see, what is the work of the angels? The angels do not cultivate the earth, nor do they clothe the naked, nor feed the hungry, nor does their mind remain on earth, but with the word of our Lord they admonish everyone as he is capable. As they are continually in [God's] presence and minister to his majesty, they are not anxious for their food, because our Lord is concerned for them and for everyone. It is fitting for these who would become like angels that they should imitate angels and preach the word of our Lord, as he had commanded them, 'Do not be anxious about food or clothing',[20] nor about themselves, nor about their brothers, because our Lord cares for them and for everyone, and he is concerned about his creation so that he might guide it.

By means of the Upright ones he feeds the needy, and they have [thus] become like the angels, constantly in the presence of his majesty. But if everyone desired to renounce the earth and come to Perfection, our Lord would not hold them back on account of food and clothing, but [God] would make manna descend as he had done for the Israelites (c.753) in the desolate desert, [which was] with-

19. Lk 20:35-36 20. Mt 6:25

وِنْعحفَم هُحْفِبْم ەنْلاَنْكَم حزَەهُا حْقْقحْلُا وهَه وْالْاَكَّد مِوهَّسەم. أَمْكْم كْمز وْحِحَه حَهَم خَهْزُا وِهَائِەاُا ەزەەُكْل: هُنَم نْحِبْم هَم ەهْكْم أَوْحُنُىلُا ْوْوُىلُا ەهَّقْتُاُا هَم هْبْم وْهِنْم: ەنْەهَم هَائِم حِبْەحْتْمَهَم. هَال رُحْم وِنْعحفَمْه لَاوْحُا: أَمِ وِقْفِ هُزْ: ەنْزَوْم حْقْقحْلُا وِهَّصَّفَەاْەِ: حِكْلا هُحْكَم كْكِهَّصَزْەاُا: هْكُلا وِكَه هَكِّم وْسَّمَّم هْنُه.

كِهَّتْزُا كْمز أَمِ هَلَّاقْا أَنَم أَمِ وْاهَز هُزْ: وْامْكْم وْحَەِ مِنْحِلُا هُقْم: كْمِنْحَ لَا هْمِصَّم ْالَا أَمِ هَلَّاقْا ەهُم. هْهَّىلا وْامِ هَلَّاقْا ەهُم: حهَم حهَلَّاقْا رُوْم وِنْلاوْهْا هْم وِرُحْا وِنْلاِهْز.

نْسزْا هُنْا هِه هُهحسُا وهَلَّاقْا؟ هَلَّاقْا لَا هُحسَم كْاوحُا. لَا هْححهَم حْزْلُحْتْا. لَا هِهْحَم هَقْتْا: ولَا هِهْزْا وْحسُهَم كْاوحُا: ْالَا حهْحلْاِه هِ وهُزْ هْزْاِم حثْحنُم أَمِ وهُقْمِ: أَمْتُا وْمِبْهْەِه أَهَّسَم هْحزْثَەاِه هِهْهَهَّم: ولَا مُرْهَم وهَّحنُاهَّەم: وهُزْ مُرْم وْمحهَّم هُوثْحنُم. رُوْم حهَّم لَّامْكْم وْامِ هَلَّاقْا ەهُم: وْحهَّم حهَّلَّاقْا نْلاوْهَّا: ەهْحلْاِه وهُزْ نْحزَّم: أَمِ وِقْفِ أَنَم: ولَا اْارِهَّم وهَّحنُاُا ەوْحثَّەهُا: لَا وِنْعهَّم ولَا وْاسْتهَّم: وهُزْ مُرْم وْمحهَّم هُوثْحنُم: ەحْه حكْلا حْلا حزْمِلْاه وْبِوْحزُه.

هْحبْ هَاتْا رُالْ كْهسْتَمْا: ەهْنَم أَمِ هَلَّاقْا ەهَه أَهَّسَم مِبْم زْهِلْاه. هْاكْه رُحْا هِهُا هُحنُم وِنْعحفَم لَّاوحُا ەنْلاَم كْكِهَّصَزْەاُا: هُزْ لَا طْلا حهَم هْكُلا هَحنُاُا هْحثَّەهُا: ْالَا هَه هْحْم هِهُا هْمِنُا: أَمِ وْاسْم كْحتْت أَمهزْاْىلا حهْبحزُا سْزحُا ولَا

out seed and had no crop in it. He would have made coats as he had done for Adam and Eve on that day when they sinned greatly. How much more will he do for us on the day when we decide to pursue Perfection and follow [our Lord] and do his great will? Whoever wishes to become like this, [will not] all his creation become like the angels in heaven?

9. For Perfection is above heaven and Uprightness is below on the earth, standing on the boundary of evil. The Upright are being battered by it at all times because they are the children of [evil's] boundary and [the evil one is] the resident of these cursed frontiers.[21] 'Cursed is the earth on account of you', said God to Adam,[22] because from the moment you loved whatever is on the earth and hated whatever is in heaven, look, [the earth's boundary] has been given to you. Only do not slip [and] fall below the earth down to Sheol, just as you have descended from heaven to earth. For when you fell from heaven the earth received you—where you can find life, even if you will not attain Perfection, as long as you labor in this first fall. You have indeed tasted death.

Now, if you fall from the earth, you will be cast down into Sheol, and you will fall from Uprightness and inherit (c.756) torment, as you were deprived of the good tree of life. Because you have tasted the evil thought and have known evil, you have fallen from heaven to earth. But if you really do [something] evil, you will fall from earth to Sheol.

The end of *Memra*-Twenty-Five.

21. Literally, 'the daughter of these cursed frontiers'.
22. Gn 3:17

ꠔꠣꠉꠀ ꠣꠀꠀ ꠔꠤꠀ ꠘꠣꠀ ꠉꠣꠀ ꠘꠣꠀ ꠇꠣꠞꠤꠀ ꠔꠤꠀ ꠘꠣꠀ ꠘꠢꠣꠎꠤꠔ

Memra-Twenty-Six

ON THE SECOND LAW THAT THE LORD ESTABLISHED FROM ADAM

Summary: A discourse directed to the Upright who live by the law God gave to Adam after his transgression of the first law. The Gospel of Jesus is the same one against which Adam transgressed, so there is still hope for the Upright to reach Perfection.
(c.757)

1. [This *memra*-is] about the law that the Lord established for Adam after he had eaten from the tree. 'Look, from now on, I am establishing for you a law in this thing that you have loved. Because if you do not transgress this law that I am establishing for you, it will protect you from Sheol and will give you eternal life and the heritage and the resurrection. But if you act presumptuously against it as [you did] upon the first [law], you will see Sheol and suffer torment.

But then if you keep this law of Uprightness and pursue love and Perfection, at the end of the ages of this world I will be revealed and will perfect you and all who pursue love and Perfection and you will enter (c.760) the spiritual Paradise that you left. I will show all who are living during and after my advent how you were created like the

ھەدىيە بېرىش ھەققىدە ئۆلىمالار قارىشى ۋە ئۇنىڭغا رەددىيە

(1) ئۇ نىكاھ ھەققىدە ئۆلىمالار ئارىسىدا ئىختىلاپ بار بولۇپ، ئەسلى ھەنەپىي مەزھىپىدىكى ئالىملار

watchers, and how they can arrive at that holy creation in which you were created. I will clothe your image and show them everything.

For after you depart from this world, your children will forget your creation, how it came to be, and what is the tree from which you ate. They will liken your creation to everything [else], how it was, and [likewise] with the tree from which you ate. They will not know [anything] except a few things until I come and show them clearly what was my will from the beginning. For your children will stray and fall even from Uprightness, which I am commanding you today.'

2. God said to Adam when he established for him another law on that day he transgressed against the first [law]:

> Here is the possession that you have loved, oblivious to your [own] honor.[1] Acquire as much as you wish, only walk uprightly. Here is the earth that you have loved. It has been given to you; only do not take what belongs to your neighbor. Look, the [fruit of the] labor that you have sought has been given to you, only do not covet the [fruit of the] labor of your neighbor. Look, the marriage that you sought through the advice of the evil one has been given to you, only do not desire the wife of your neighbor and do not take two wives and do not allow your sons to commit fornication nor let your daughters become (c.761) harlots. Command your sons following you, and let your sons command their sons, until I come and become for you an example of Perfection.

1. Ps 49:12

ཏཏྟྭཾ། ཨཱཏྨཱ ཏཱཝཱན་ ཡཐཱ ཀཱལཏྲཡེ ཏིལེཥུ ཏཻལཾ། ཨཱཏྨཱ ཤརཱིརེ ཤཱརཱིརསྱ ཡཱཝད་ དེཧཾ ན ཧིནསྟི ཏཱཝཏ།

ཀཱམཱདཱིནཱཾ ཏཱརཀཱ ཡཏྲ ཝིདྱནྟེ ཀཱཝྱཱ། ཀཱཝྱཱནཱཾ ཀཱཝྱཏྭཾ ཏཏྲ ཤཱསྟྲཾ ཀཱརཎཾ

3. He said to them:

> When you acquire, do not possess as [if it were] forever and forget me. When you build, [build] like people who know that you will not be here forever. But you ought to know that I will cause the earth and all that is in it to pass away and there will be a judgment and a rest; and everyone will be rewarded according to his deeds. O Adam and Eve, it is sufficient for you to have fallen from virginity and Perfection. Do not fall again from integrity and Uprightness.

For just as there is an opposite to Perfection: all the beauty of the earth visible to the eyes of the flesh; so there is an opposite to Uprightness: everything evil and harmful to a human being or grievous to everything in which there is life.

4. Therefore, after the first commandment, Adam and all the former Upright ones abided by that Uprightness that God had commanded Adam after he had transgressed against the first word and became an earthly being. But if the remainder of the people had continued in this Uprightness that is written, in which Adam and the Upright ones journeyed, another law would not have been given to them until the Lord came and gave this (c.764) Gospel for now. For the apostle said, 'The law was added to on account of error, this [law], which was given through Moses'.[2]

Therefore, Adam and all the Upright ones and the prophets and righteous ones waited for this peace, which is through our Lord, and died hoping that our Lord would come and make peace on earth. When the time was near in which God wished to reveal himself and bring about

2. Ga 3:19

(3) ﺍﻟﻤﺸﺎﺭﻛﺔ

ﻫﻮ ﻋﻘﺪ ﻳﺘﻔﻖ: ﻟﺎ ﺃﻭ ﺃﻛﺜﺮ ﻣﻦ ﺍﻟﻤﺘﻌﺎﻗﺪﻳﻦ. ﻭﻫﻮ ﻋﻘﺪ ﻳﺘﻔﻖ ﺃﻭ ﻳﺘﻌﻬﺪ ﺃﻳﻀﺎ ﻭﻛﻞ ﻣﻨﻬﻢ ﻣﻊ ﺍﻵﺧﺮ. ﻭﻟﻪ ﺻﻮﺭﺗﺎﻥ ﻣﺘﻀﺎﺩﺗﺎﻥ ﻫﻤﺎ ﺍﻟﻌﻘﺪ ﺑﻴﻊ ﺍﻟﻤﺮﺍﺑﺤﺔ ﻭﺍﻟﻌﻘﺪ ﺑﻴﻊ ﺍﻟﻤﺴﺎﻭﻣﺔ. ﻭﻫﻮ ﻋﻘﺪ ﻳﻘﺪﻡ ﻓﻴﻪ ﺍﻟﻤﻮﺭﺩ ﻟﻠﺴﻠﻌﺔ ﺍﻟﺘﻲ ﻳﺮﻳﺪ ﺷﺮﺍﺀﻫﺎ ﺍﻟﻌﻤﻴﻞ. ﻟﺎ ﺑﺪ ﻣﻦ ﺍﻟﻌﻠﻢ ﺑﺎﻟﺴﻠﻌﺔ ﻓﻲ ﺍﻟﻌﻘﺪ ﻭﺍﻟﺜﻤﻦ ﻓﻲ ﺍﻟﻤﺮﺍﺑﺤﺔ.

ﺃﻣﺎ ﺷﺮﻭﻁ ﺍﻟﻌﻘﺪ ﻓﻬﻲ ﺍﻟﺘﻲ ﺗﺘﻌﻠﻖ ﺑﺎﻟﻌﻘﺪ ﻭﺍﻟﻤﺘﻌﺎﻗﺪﻳﻦ ﻭﺍﻟﻤﺒﻴﻊ: ﻓﻤﻨﻬﺎ ﺷﺮﻭﻁ ﺗﺘﻌﻠﻖ ﺑﺎﻟﻌﺎﻗﺪ: ﻓﻼ ﺑﺪ ﻣﻦ ﺃﻫﻠﻴﺔ ﺍﻟﻌﺎﻗﺪ ﻟﻠﺘﺼﺮﻑ ﻭﺍﻟﻌﻘﺪ ﻣﻦ ﺍﻟﻔﻀﻮﻟﻲ ﻣﻮﻗﻮﻑ ﻋﻠﻰ ﺇﺟﺎﺯﺓ ﺍﻟﻤﺎﻟﻚ.

(4) ﻭﻣﻨﻬﺎ ﺷﺮﻭﻁ ﺗﺘﻌﻠﻖ ﺑﺎﻟﺜﻤﻦ ﻭﺍﻟﻤﺜﻤﻦ ﻭﻫﻲ ﺍﻟﺘﻲ ﻳﺸﺘﺮﻁ ﻓﻴﻬﺎ ﺍﻟﺘﻘﺎﺑﺾ ﻓﻲ ﺍﻟﻤﺠﻠﺲ ﻭﺍﻟﺘﻌﻴﻴﻦ ﻭﺍﻟﺘﻘﺪﻳﺮ ﻭﺍﻟﺘﺴﻠﻴﻢ ﻭﺍﻟﻘﺒﺾ ﻭﺍﻟﺘﺄﺟﻴﻞ ﻭﺍﻟﺨﻴﺎﺭ ﻭﺍﻟﺮﺑﺎ ﻭﺍﻟﺼﺮﻑ ﻭﺍﻟﺴﻠﻢ ﻭﺍﻟﺸﺮﻛﺔ ﻭﺍﻟﻤﺮﺍﺑﺤﺔ ﻭﺍﻟﺘﻮﻟﻴﺔ ﻭﺍﻟﻮﺿﻴﻌﺔ ﻭﺍﻟﺤﻮﺍﻟﺔ ﻭﺍﻟﻜﻔﺎﻟﺔ ﻭﺍﻟﺮﻫﻦ ﻭﺍﻟﺤﺠﺮ ﻭﺍﻟﺼﻠﺢ ﻭﺍﻹﻗﺮﺍﺭ ﻭﺍﻟﻮﻛﺎﻟﺔ ﻭﺍﻟﺸﻔﻌﺔ ﻭﺍﻟﻘﺴﻤﺔ.

ﻭﻛﻞ ﻫﺬﻩ ﺍﻟﺸﺮﻭﻁ ﻳﺠﺐ ﻣﻌﺮﻓﺘﻬﺎ: ﻟﺌﻼ ﻳﻘﻊ ﺍﻟﻌﻘﺪ ﻓﺎﺳﺪﺍ ﻓﻴﺒﻄﻞ ﺑﻬﺎ ﺍﻟﻌﻤﻞ ﺑﻌﺪ ﺍﻟﻔﺮﺍﻍ ﻣﻨﻪ ﻭﻳﺮﺟﻊ ﺍﻟﻤﺘﻌﺎﻗﺪﺍﻥ ﺇﻟﻰ ﺭﺃﺱ ﻣﺎﻟﻬﻤﺎ.

reconciliation and peace on earth, the Spirit prayed for all people, good and evil, and said the following, 'Remember your word to your servant by which you gave confidence to Adam and to all the Upright ones, by which they were comforted in their humility, because your word[3] gave them life'.[4]

He whose declaration is true and whose promise is trustworthy came and perfected those who had left everything and had done his will and pursued love and Perfection. They died before his advent, but he made them enter the spiritual Paradise as he had promised; and he showed clearly to those who [came] later how Adam had lived at the beginning. He promised them Paradise and ascended from being with them so that they might abandon the earth and follow him.

5. Now this Gospel, which Jesus gave, is the same one which Adam transgressed and [from which he] fell. That Uprightness that Moses and the prophets gave is the same one that was established for Adam after he had transgressed against the first commandment. (c.765) So the first law became the latter law and the latter [law became] the first one, just as the last became the first and the first [became] the last.[5] Whoever seeks Perfection and loves holiness, out of these things will come the holiness of the heart; he will give everything he has to the needy and ascend above whatever is visible. There will be controversy against him, yet he will neither judge nor demand [anything from] anyone, but will love everyone as a saint of our Lord, for he makes his love shine on everyone like the sun that the Father [causes to shine] upon all there is on the earth, whether good or evil, whether the just or the unjust.[6]

The end of *Memra* Twenty-Six.

3. Literally, *'memra'*.
4. Ps 119:49
5. Mt 20:16
6. Mt 5:45

ཨཱཀཱཤཱཏ་ཨཱཏྨཱ ཁལུ་ཏྭཾ་ཀཱཡཱ ཡཱ ཙ

Memra-Twenty-Seven

ABOUT THE HISTORY OF THE THIEF WHO IS SAVED[1]

Summary: The title bears no apparent relation to the subject matter of the text. A sermonic discourse on one's readiness to suffer like Jesus on the way to Perfection. Concern is expressed for the immature lest they stray into idolatry or paganism. They should not leave home until they are mature enough to withstand the lies, slanders, and injustices incurred on the christian pilgrimage.
(c.768)

1. Our Lord sends one who will show the way of truth to all those whose labor he sees imitating his own sufferings. If they gaze upon the sufferings of our Lord and are wounded as he was wounded and pray for whoever strikes them, just as our Lord prayed for whoever struck him, and for whoever called him 'sorcerer' and 'bastard' and 'deceiver of the people'; if they greet whoever hands them over to death and wash his feet, just as our Lord did for Iscariot; if

1. The title is the one given to the *memra* in Ms R. Cf. Mar Filoksinos Yohanna Dolabany, *Catalogue of Syriac Manuscripts in St. Mark's Monastery (Dairo DMor Marqos)* (Sidawi Printing House: Damascus, 1994) 379. Kmosko's title is 'About the History of the Robbers', which he admits is not intelligible for the context.

ᠪᠠᠭᠠᠰᠤᠯᠠᠯ ᠤᠨ ᠵᠠᠰᠠᠭ ᠪᠤᠶᠤ ᠬᠠᠮᠢᠶᠠᠯᠠᠯ ᠤᠨ ᠵᠠᠰᠠᠭ

(1) ᠬᠤᠪᠢᠶᠠᠨ ᠰᠤᠯᠤᠭᠠ ᠨᠢ ᠪᠠᠭᠠᠰᠤᠯᠠᠯ ᠤᠨ ᠵᠠᠰᠠᠭ ᠪᠤᠶᠤ ᠬᠠᠮᠢᠶᠠᠯᠠᠯ ᠤᠨ ᠵᠠᠰᠠᠭ ᠤᠨ ᠬᠤᠪᠢᠶᠠᠨ ᠪᠤᠷᠤᠭᠤ

they act in this way and imitate his sufferings, our Lord himself will be their teacher. He will show them his way (c.769) and his door. And then, they will be adults and become preachers and teachers for Jesus to all people.

2. Therefore, when we know the truth and love and lowliness, then it will be right for us to travel from our city to another place. But if they are not weaned from milk and then depart from their city, they will be in need of a foreign wet-nurse. Perhaps she will not educate them thoroughly, and perhaps not agreeing with the church, she will make them into idolaters or pagans. These will be led like children [who] stray unaware and die. But as long as they are still young, they should remain in their city, whether man or woman, until they are confident in themselves that they can come and go without perishing.

There [are] good nurse[s] who can educate better than a mother. And there [are] evil nurse[s] who either make a person a servant of sin or a servant to her own children. Should we not also learn from the world, for as long as their children are young, [parents] do not allow them to go onto the road, unless they hand them over to one who will receive and guide them? When they become adults, then [their parents] will be confident about them and will send them by themselves and they will come and go and not perish.

3. I say to you, my son, until you become (c.772) an adult and establish yourself, knowing how to go and come without being a burden upon anyone, [only] then shall you travel on the way of our Lord Jesus, lest when you have gone out from the world, someone might deceive you and make you a servant of sin or of people. But if your parents are evil and cruel like the parents of Thecla, do like Thecla, whom they beat and tortured and threw into the fire; she did not dishonor them at all, nor did she do the evil will of those who had taught her.[2]

2. Cf. *Acts of Paul and Thecla*

ﺭﺤﺒﻢ ﻫﺪ ﻫﺰﻴ ﻫﻮ: ﻫﻮ ﻫﺰﻴ ﻫﺪ ﻫﻮﻫ ﺤﻨﻴﻢ ﻫﻮﻫﻴﻢ ﺣﻤﻌﻘﻮﻫ ﻣﻮﻫ ﻫﺰﻴ ﻫﺪ ﻫﻮﻫ ﻫﻮﻫﻴﻢ

But today the world sits and condemns us, saying, 'Now, because of Christianity, let us reject our son or our daughter, for even when we say to them, "Come and eat", they dishonor [us]. Because of one stubborn word that we say to them as parents, in order to test whether they have any patience, they give back to us ten bad words. Is it because we are sons of the world that we are unaware that Jesus taught his disciples lowliness and tranquility?' [The parents] say, 'We were happy to work to nourish them during their childhood, and would have [wished] only to have seen in them the fruits of Perfection'.

Notice that on account of our stubbornness our parents complain, not on account of our lowliness. When your parents are very stubborn and evil, show (c.773) them your lowliness [for] a year or a month or even ten days, and then depart. Do you think that when you depart, not being humble, you have defeated evil? That is when your struggles will multiply, when you depart from the company of your family. And if you do not have lowliness sin will corrupt you. But if you decide in your mind to endure everything that happens to you—falsehood, slander, and injustice—while they are saying to you that you have committed adultery and fathered a child, and you are silent like a good rock, which is battered by a hundred pickaxes [and] does not say [anything, well and good]. Otherwise, do not depart, because you are still too young.

4. An adult is able to endure things much greater and more hateful than these, even as far as [people] accusing, scourging, and crucifying him, as they did to the apostles. He is able to endure silently, his dignity being between himself and his master. But [first grow up and then][3] depart. [If] your parents strike you because of [christian] teaching and the word of God, which you have gone to hear, and [when] you return they curse you, endure and revere

3. Ms A has a lacuna of five letters: cf. MsR.

ﻭﻫﻲ ﺗﻌﺘﺒﺮ ﻣﻦ ﺃﻫﻢ ﺍﻟﻤﻬﺎﺭﺍﺕ ﺍﻟﺘﻲ ﻳﺤﺘﺎﺝ ﺇﻟﻴﻬﺎ ﺍﻟﻄﻔﻞ ﻓﻲ ﺍﻟﻤﺮﺣﻠﺔ ﺍﻟﻌﻤﺮﻳﺔ ﺍﻟﺘﻲ ﺗﺴﺒﻖ ﺍﻟﻤﺮﺣﻠﺔ ﺍﻟﻤﺪﺭﺳﻴﺔ ﻭﺗﺴﻤﻰ ﺑﻤﺮﺣﻠﺔ ﻣﺎ ﻗﺒﻞ ﺍﻟﻤﺪﺭﺳﺔ ﺍﻟﺘﻲ ﺗﻬﺪﻑ ﺇﻟﻰ ﺗﻨﻤﻴﺔ ﺍﻟﻘﺪﺭﺍﺕ ﺍﻟﺤﺮﻛﻴﺔ ﻭﺍﻟﺤﺴﻴﺔ ﻭﺍﻟﻌﻘﻠﻴﺔ ﻭﺍﻟﻨﻔﺴﻴﺔ ﻭﺍﻻﺟﺘﻤﺎﻋﻴﺔ ﻭﺍﻟﺠﻤﺎﻟﻴﺔ ﻭﺍﻟﺨﻠﻘﻴﺔ ﻟﺪﻯ ﺍﻟﻄﻔﻞ ﻭﺗﻌﺪ ﺍﻟﺘﺮﺑﻴﺔ ﺍﻟﺒﺪﻧﻴﺔ ﻭﺍﻟﺤﺮﻛﻴﺔ ﺃﺳﺎﺳﺎً ﻟﻠﺘﺮﺑﻴﺔ ﺍﻟﺸﺎﻣﻠﺔ ﻭﻫﻲ ﺗﻠﻚ ﺍﻟﺘﺮﺑﻴﺔ ﺍﻟﺘﻲ ﺗﻬﺘﻢ ﺑﺎﻟﻨﻤﻮ ﺍﻟﺸﺎﻣﻞ ﻭﺍﻟﻤﺘﻜﺎﻣﻞ ﻟﺠﻤﻴﻊ ﺟﻮﺍﻧﺐ ﺷﺨﺼﻴﺔ ﺍﻟﻄﻔﻞ ﻣﻦ ﺧﻼﻝ ﺍﻟﻨﺸﺎﻁ ﺍﻟﺒﺪﻧﻲ ﺍﻟﺬﻱ ﻳﻤﺎﺭﺳﻪ ﻭﻳﺘﻔﺎﻋﻞ ﻣﻌﻪ ﻭﻳﺘﺄﺛﺮ ﺑﻪ ﻭﻳﺆﺛﺮ ﻓﻴﻪ ﻭﻳﻜﺘﺴﺐ ﻣﻦ ﺧﻼﻟﻪ ﺍﻟﻤﻌﺎﺭﻑ ﻭﺍﻟﻤﻌﻠﻮﻣﺎﺕ ﻭﺍﻟﻤﻬﺎﺭﺍﺕ ﻭﺍﻟﻘﻴﻢ ﻭﺍﻻﺗﺠﺎﻫﺎﺕ ﺍﻟﺘﻲ ﺗﺴﺎﻋﺪﻩ ﻋﻠﻰ ﺍﻟﺘﻜﻴﻒ ﻣﻊ ﺍﻟﺒﻴﺌﺔ ﺍﻟﺘﻲ ﻳﻌﻴﺶ ﻓﻴﻬﺎ.

ﻭﻳﻌﺘﺒﺮ ﺍﻟﻠﻌﺐ ﺍﻟﻮﺳﻴﻠﺔ ﺍﻟﺘﻲ ﻳﺴﺘﺨﺪﻣﻬﺎ ﻣﻌﻠﻢ ﺍﻟﺘﺮﺑﻴﺔ ﺍﻟﺒﺪﻧﻴﺔ ﻟﺘﺤﻘﻴﻖ ﺍﻟﻜﺜﻴﺮ ﻣﻦ ﺍﻷﻫﺪﺍﻑ ﺍﻟﺘﺮﺑﻮﻳﺔ ﻭﺍﻟﺘﻲ ﻳﺴﻌﻰ ﺇﻟﻰ ﺗﺤﻘﻴﻘﻬﺎ ﻣﻦ ﺧﻼﻝ ﺍﻟﻤﻨﻬﺞ ﺍﻟﻤﻘﺪﻡ ﻟﻠﻄﻔﻞ ﻭﻳﻌﺘﺒﺮ ﺍﻟﻠﻌﺐ ﻣﻦ ﺃﻫﻢ ﺍﻟﻮﺳﺎﺋﻞ ﺍﻟﺘﻲ ﺗﺴﺘﺨﺪﻡ ﻓﻲ ﺍﻟﺘﺮﺑﻴﺔ ﺍﻟﺒﺪﻧﻴﺔ ﻭﺍﻟﺘﻲ ﺗﺴﺎﻋﺪ ﻋﻠﻰ ﺗﻨﻤﻴﺔ ﺍﻟﻘﺪﺭﺍﺕ ﺍﻟﺤﺮﻛﻴﺔ ﻭﺍﻟﻤﻌﺮﻓﻴﺔ ﻭﺍﻟﻨﻔﺴﻴﺔ ﻭﺍﻻﺟﺘﻤﺎﻋﻴﺔ ﻭﺍﻟﺠﻤﺎﻟﻴﺔ ﻭﺍﻟﺨﻠﻘﻴﺔ ﻟﺪﻯ ﺍﻟﻄﻔﻞ ﻭﺗﻌﺪ ﺍﻟﺘﺮﺑﻴﺔ ﺍﻟﺒﺪﻧﻴﺔ ﻭﺍﻟﺤﺮﻛﻴﺔ ﺃﺳﺎﺳﺎً ﻟﻠﺘﺮﺑﻴﺔ ﺍﻟﺸﺎﻣﻠﺔ ﻭﻫﻲ ﺗﻠﻚ ﺍﻟﺘﺮﺑﻴﺔ ﺍﻟﺘﻲ ﺗﻬﺘﻢ ﺑﺎﻟﻨﻤﻮ ﺍﻟﺸﺎﻣﻞ ﻭﺍﻟﻤﺘﻜﺎﻣﻞ ﻟﺠﻤﻴﻊ ﺟﻮﺍﻧﺐ ﺷﺨﺼﻴﺔ ﺍﻟﻄﻔﻞ ﻣﻦ ﺧﻼﻝ ﺍﻟﻨﺸﺎﻁ ﺍﻟﺒﺪﻧﻲ ﺍﻟﺬﻱ ﻳﻤﺎﺭﺳﻪ ﻭﻳﺘﻔﺎﻋﻞ ﻣﻌﻪ ﻭﻳﺘﺄﺛﺮ ﺑﻪ ﻭﻳﺆﺛﺮ ﻓﻴﻪ ﻭﻳﻜﺘﺴﺐ ﻣﻦ ﺧﻼﻟﻪ ﺍﻟﻤﻌﺎﺭﻑ ﻭﺍﻟﻤﻌﻠﻮﻣﺎﺕ ﻭﺍﻟﻤﻬﺎﺭﺍﺕ ﻭﺍﻟﻘﻴﻢ ﻭﺍﻻﺗﺠﺎﻫﺎﺕ ﺍﻟﺘﻲ ﺗﺴﺎﻋﺪﻩ ﻋﻠﻰ ﺍﻟﺘﻜﻴﻒ ﻣﻊ ﺍﻟﺒﻴﺌﺔ ﺍﻟﺘﻲ ﻳﻌﻴﺶ ﻓﻴﻬﺎ.

(4) ﺍﻟﺘﺮﺑﻴﺔ ﺍﻟﺒﺪﻧﻴﺔ ﻭﺍﻟﺤﺮﻛﻴﺔ ﻫﻲ ﺍﻟﺘﻲ ﺗﻬﺘﻢ ﺑﺎﻟﻨﻤﻮ ﺍﻟﺸﺎﻣﻞ ﻭﺍﻟﻤﺘﻜﺎﻣﻞ ﻟﺠﻤﻴﻊ ﺟﻮﺍﻧﺐ ﺷﺨﺼﻴﺔ ﺍﻟﻄﻔﻞ ﻣﻦ ﺧﻼﻝ ﺍﻟﻨﺸﺎﻁ ﺍﻟﺒﺪﻧﻲ ﺍﻟﺬﻱ ﻳﻤﺎﺭﺳﻪ ﻭﻳﺘﻔﺎﻋﻞ ﻣﻌﻪ ﻭﻳﺘﺄﺛﺮ ﺑﻪ ﻭﻳﺆﺛﺮ ﻓﻴﻪ ﻭﻳﻜﺘﺴﺐ ﻣﻦ ﺧﻼﻟﻪ ﺍﻟﻤﻌﺎﺭﻑ ﻭﺍﻟﻤﻌﻠﻮﻣﺎﺕ ﻭﺍﻟﻤﻬﺎﺭﺍﺕ ﻭﺍﻟﻘﻴﻢ ﻭﺍﻻﺗﺠﺎﻫﺎﺕ ﺍﻟﺘﻲ ﺗﺴﺎﻋﺪﻩ ﻋﻠﻰ ﺍﻟﺘﻜﻴﻒ ﻣﻊ ﺍﻟﺒﻴﺌﺔ ﺍﻟﺘﻲ ﻳﻌﻴﺶ ﻓﻴﻬﺎ.

them until you become an adult.

From this point [onward], you are examining your soul; if you have the ability to endure strangers, then you will go without anxiety while being dignified between you and our Lord. [If] you say, 'Is it not better if (c.776) they beat me wherever I go, than my parents and my townspeople beating me on account of [christian] teaching and lowliness?'—in this way you will become an adult, in that you bear the burden of your soul and wear out your mind with [christian] teaching and with questions of the Word [of God]. In as much as you are lowly, so you shall grow.

In order that you do not say, 'He holds me back'—since our Lord said, 'Come after me[4] emptying yourselves from anything visible'—I will not hold you back, although I am afraid lest you will perish, yet I am glad that today you are learning and tomorrow you shall be teaching your parents. On the next day, your lowliness [will teach] the priests and on the fourth day the covenant[ers]. On the fifth day [you will teach] the adolescents and on the sixth day you will be a new creation like Adam, and will engage in business and your lowliness will be known to all people. On the seventh day you shall rest with him who has summoned you to the supernal Jerusalem. It depends only upon you to become lowly and to know the truth and [then] you will become a father to others. But I advise you with love to know what is good for you, [but] I will not judge you. Be a son of wisdom and understand everything and pray for me with the love of our Lord Jesus Christ.

5. There are teachers in our day who when they go to instruct someone who does not know [anything] (c.777) say to him, 'Come on, leave', and when he has gone out [the teachers] say to him, 'Go ask our Lord'. But they leave [the student] to learn [by himself], not knowing who is our Lord nor what is the doctrine. If our Lord does not send

4. Mt 19:21

ꠞꠣꠍꠇ ꠍꠣꠜꠇ ꠢꠛꠇ ꠞꠤꠇ ꠞꠤꠇ ꠛꠤꠇ.

ꠜꠣꠍ ꠛꠢꠇ ꠞꠤꠇ ꠞꠣꠜꠇ: ꠢ ꠛꠤꠇ ꠜꠣꠍꠇ ꠞꠤꠇ ꠞꠣꠜꠇꠢꠣꠍꠇ ꠞꠤꠇ ꠞꠣꠜꠇ ꠛꠢꠇ ꠞꠤꠇ ꠢꠛꠇ ꠛꠢꠇ ꠞꠣꠜꠇ ꠞꠤ

him a teacher from some place, they will make him useless since he does not know how to pray, and they do not even allow him to learn [by himself]. He will become like an ignorant merchant who does not know how to conduct himself, so that whatever he accumulates he will dissipate in his ignorance.

Perhaps you will say, 'God chose the ignorant ones to put the wise to shame'.[5] These ignorant ones whom God chose were ignorant in earthly matters, but were wise in heavenly affairs, as it is written, 'Because I do not possess [great] learning, I will enter into the strength of the Lord'.[6] That is, because I have rejected earthly wisdom, I will acquire heavenly wisdom. But I say,

> Learn the sufferings of our Lord and his lowliness, and in this way you will be bound up with his sufferings, whether you are standing or sitting. Be tied to our Lord in heaven and do not become tethered in a circle like a beast, not knowing anything, and so tie yourself down to the earth. But tie yourself at all times to our Lord in heaven, offering sacrifices of knowledge, whether you are standing or kneeling, whether you are walking or singing (c.780) in the Holy Spirit. No one should doubt the church or its priests, [for] from the catholic church all truth shall be known. Let us love even idolaters and infidels, while the catholic church is great in our eyes.

6. When you know how to forgive, then pray, saying, 'Our Father who is in heaven, forgive us as we also have forgiven our debtors',[7] as Jesus our Lord taught us to love one another and all the children of Adam. When we know

5. 1 Co 1:27 6. Ps 71:15 7. Mt 6:9-12

ثْم هَحفُنُا هُم وُەر: ثُحبَم ثْم ثَهَّلُا: وِلُا بَرَّلُا مُبَّم: ەلُا هَاثْم هُحصَم ثْم وِنَاثْم. ەەةە أَمِ اَلْحِزُا هَوِنَهُا: وِلُا مُبَّم وِنْمِوَثَ: وِهْبُم وِهِحَثْعم: هَهثْم ثْم حهَوِنَهُّهِاەِ.

ەحَثَ: اَاهَّر: حِحُا أَثَهُا ثْحهَوِتَّهُا وِنَحهَا حهَّم حِسَقَّهْا. ەثْحم هَوِتَّهُا وُحِحُا أَثَهُا: ثَاوِثُنُسُهُا هَوِنَهُّهِم ەەةِ ەسَصَّهِم ةِەَّه ثَهِهَّسُنُسُهُا: أَمِ وُصَّمت: وِهْهُّهِ وِلُا مُبْثَم هُهِزَّەاُا: أَثَهِ حِحِيثُزَّەاُه وِهُزُا. ەثَّه وُم ثَم ثْم هْهُّهِ وُاهِثَّهِ شَهصَهُا أَوْثُسُهُا: أَهتَا شَهصَهُا هِهَّسُنُسُهُا. أَنُا وُم أَهَّر اِنُا.

وُمِثْهه سَهَّةِوِم وِهُزُ ەهَصَّهِهِاەِ: ەەهُم اِاأَهزَم حسَهَّةِوِم: هُم هُمِهَّم أَيِهُّم: ەهُم مُدهَّم أَيِهُّم: اِاأَهزَم حهُزُ ثَهِهَّسُنُسُهُا ولُا اَاوُحِي اِاأَهزَم حهَّوُثُا أَمِ حثَزُا هُم لُا مُبثَم أَيِهُّم هْبُم: ەاِاأَهزَم ثَهَّم كَاوِثُا. أَلُا اِاأَهزَه هُحثُبُ ثَهِهَّسُنُسُهُا حهُزُ: هُم هِبُحسَم أَيِهُّم وُحتَا وُبُحسُا: هُرُم هُم هُمِهَّم أَيِهُّم: ەهُرُم هُم ثُزَّم أَيِهُّم: ەهُرُم هُم هِهَّحثَّم أَيِهُّم: ەهُرُم هُم اهُزَّم أَيِهُّم حزَّەم هُهِوِهُا. ولُا اِنُم هِهُّەم ثَاهَّكُمَّم ثَلا ثَبِاُا ەثَلا ەهتَتە. ەهْم ثَبِاُا هِ هُهُّكُمَّم هْهُّبِّم هُثْم هِزُّا. ەاه ثِبْسُتُسُا هُثِهَّهِوُّا ثَسْت: هُم وُثُا ثِتَتَّم ثَبِاُا هُهُّەثَمَّم.

(6) هُا وُبُحهُّم وُم وِاْهِثَّهِ: ەبْم ثَرُكُم ەاُاهزَّم: أَثَم وِثِهَّسُنُسُهُا هِثَّهِ ثَاه وُاه سَّ هِثَّم ثِسُتَّتِ. أَهَّم وِثَهِ هُزُ أَلِثَّم وِتَسْت سَّ ثِسْ: هُثِهَّهِوُّا ثَتَبُەهِم وُاوُم. ەهُا وُبُحتَّم

how to act in this way, and forgive in this way, let us go pray, for we do not call upon our Lord for condemnation. The disciples of our Lord acted in this way and then went to pray, as he had said to them, 'Pray for all people so that they might not enter into temptation.'[8] As it is written, 'Do not let a spiteful word out of your mouth[9] . . .[10] no one should hear from our mouth a spiteful word, neither in our city nor in our parents' home'.

Let us bow our head and kneel to everyone. We ought to love everyone as the apostle said, 'Do not owe anything, except to love one another'.[11] We should know what we owe every person:[12] to whoever [requires] honor, [let us give him] honor; to whoever [requires] fear, [give him] fear; to whoever (c.781) [needs] a greeting, a greeting; to whoever [wants] love, love; to whoever [needs] a visit, [pay him] a visit; to whoever [requires] knowledge, [give him] knowledge.

But [if] the one to whom we owe honor is greater than us, let us not give him teaching so that he might find fault and say, 'Are you teaching me?' And to whomever we owe fear, let us not show him a naive love [lest] he should abuse us. And to whomever we owe an ordinary love, let us not show him sadness and distress him. Whomever we owe a visit, let us not greet him from afar [lest] he complain about us. And whomever we owe a greeting, let us not linger with him lest he burden us with his stories and fables. Whomever we owe knowledge, let us not stop being with him until he is assured [of the truth], lest he be scandalized and perish.

7. Let us be innocent in this world of evil, but wily in order to do all sorts of good things. Let us make peace with everyone and profit from everyone. Let us be of use to everyone and recognize all the voices of Perfection from

8. Mt 26:41
9. Ep 4:29
10. Lacuna in text.
11. Rm 13:8
12. Rm 13:7

ꠘꠤꠞꠢ ꠛꠣꠎ: ꠞꠣꠔꠢꠞꠣ ꠛꠣꠞꠣ ꠔꠣꠇꠎ: ꠇꠣ ꠔꠣꠎꠛꠣꠞꠢꠇ ꠛꠤꠞꠢ ꠔꠣꠞꠢ ꠞꠣꠛ. ꠛꠣꠎ ꠔꠤꠞ ꠔꠣꠞꠢꠛꠣꠞꠢꠎ ꠘꠣꠞꠢ: ꠛꠣ ꠇꠤꠔꠣ ꠔꠣꠞꠢ ꠎꠣꠔ: ꠇꠤꠎ ꠘꠣꠞꠢꠇ ꠔꠣꠞꠢ ꠔꠣꠞꠢꠛꠣꠞꠢ ꠇꠣ ꠘꠣꠞꠢꠛꠣꠞꠢ: ꠞꠣꠇ ꠘꠤꠔꠣꠞꠢ: ꠘꠣꠇꠣ ꠛꠣꠞꠢꠛꠣꠞꠢ ꠛꠣ ꠛꠣꠞꠢꠛꠣꠞꠢ ꠇꠣ ꠔꠣꠞꠢꠛꠣꠞꠢ ...ꠇꠣ ꠘꠤꠎ ꠔꠣꠞꠢꠛꠣꠞꠢ ꠛꠣ ꠛꠣꠞꠢꠛꠣꠞꠢ ꠇꠣ ꠔꠣꠞꠢꠛꠣꠞꠢ ꠇꠣ ꠔꠣꠞꠢ ꠞꠣꠔꠢ.

ꠔꠣꠞꠢ ꠘꠤꠎ ꠛꠣꠞꠢꠛꠣꠞꠢ ꠔꠣꠞꠢꠛꠣꠞꠢ. ꠞꠣꠞꠢ ꠔꠣꠞꠢꠛꠣꠞꠢ ꠘꠤꠎ ꠞꠣꠔꠢ ꠔꠣꠞꠢꠛꠣꠞꠢ ꠘꠤꠎ ꠘꠣꠞꠢꠇ: ꠛꠣꠞꠢꠛꠣꠞꠢ ꠇꠣ ꠔꠣꠞꠢ ꠛꠣꠞꠢꠛꠣꠞꠢ ꠛꠣ ꠔꠣꠞꠢ ꠔꠣꠞꠢꠛꠣꠞꠢ ꠛꠣꠞꠢ. ꠞꠣꠞꠢ ꠔꠣꠞꠢꠛꠣꠞꠢ ꠛ

those of Uprightness, and those of Uprightness from those of Satan. On account of this, our Lord said, 'Be wily',[13] so that we might know one doctrine from another and one word from another word, not to expel evil people from among the good. For an evil doctrine harms us, not (c.784) evil people. If they murder us, the profit is ours.

The end of the twenty-seventh *Memra*- on the thief.

13. Mt 10:16

ᠪᠠᠭᠠᠰᠢᠯᠠᠯ ᠪᠣᠯᠤᠨ ᠮᠥᠷᠡᠨ

ᠪᠠᠭᠠᠰᠢᠯᠠᠯ: ᠡᠪᠤᠯᠪᠠᠷᠢᠯᠠᠯ ᠳᠤ ᠪᠤᠯᠤᠨ᠎ᠠ. ᠳᠡᠭᠡᠭᠡ ᠪᠤᠭᠤ ᠶᠡᠬᠡ ᠬᠦᠮᠦᠨ ᠠᠪᠴᠠ:
ᠪᠣᠯᠤᠭᠰᠠᠨ ᠬᠤᠭᠤᠷᠠᠭᠠ: ᠪᠤᠴᠤᠭᠠᠯ ᠳᠤ ᠪᠠᠶᠢᠭᠤᠯᠤᠯᠳᠠ ᠪᠤᠢ ᠳᠡᠭᠡᠭᠡᠯᠡᠭᠴᠢ ᠳᠤ
ᠪᠠᠶᠢᠭᠤᠯᠤᠯᠳᠠ: ᠬᠡ ᠪᠣᠯᠪᠠᠴᠤ ᠬᠡᠲᠦ ᠢᠮᠠ ᠪᠢᠴᠢᠭᠡ ᠳᠤ ᠪᠠᠶᠢᠭᠤᠯᠤᠯᠳᠠ.
ᠬᠦᠮᠦᠨ ᠪᠤᠯᠤᠨ ᠬᠡᠯᠡᠭᠴᠢ ᠬᠡ: ᠬᠡ ᠬᠡᠲᠡᠪᠡᠯ ᠪᠢᠴᠢᠭᠡ. ᠪᠢ ᠮᠠᠭᠠᠨ ᠬᠡ
ᠳᠡᠯᠡᠭᠡᠷ: ᠰᠠᠭᠤᠷᠠ ᠶᠡ ᠬᠡ᠃

ᠡᠳᠡᠭᠡ ᠪᠠᠭᠠᠰᠢᠯᠠᠯ ᠪᠣᠯᠤᠨ ᠮᠥᠷᠡᠨ ᠤᠯᠠᠨ ᠬᠡᠰᠡᠭ᠃

Memra-Twenty-Eight

ON THE FACT THAT THE HUMAN SOUL IS NOT IDENTICAL WITH THE BLOOD

Summary: A theological exposition on the inbreathing of the Holy Spirit, the Paraclete, given to the Perfect; and the lesser gift of the Holy Spirit to the Upright. The latter part returns to the theme of the Visible Church as the image of the heavenly church—Abraham is the example of one who was saved while married and having many possessions.
(c.785)

1. Let us now speak about the proposition that is brought forward by some people, that the spirit and the soul in human beings are created. They take the human soul to be blood, just like the animal soul. And they say that the soul dies when the body does, while the spirit then leaves alive. But we shall show that the soul does not die with the body, but leaves it alive, so it can be understood why the soul is sometimes called 'spirit' and sometimes 'soul'.

According to the nature of his creation, a person is body and soul only; the Holy Spirit of God comes to dwell in him when he keeps the commandments of his Creator. This is the way it has been ever since the first day, when God created the body and soul of Adam. It was then that he

ﻣﻌﺎﻣﻼﺕ ﺍﻟﺘﺠﺎﺭ ﻭﺍﻟﺸﺮﻛﺎﺀ
ﻭﺍﻟﺒﻴﻊ ﻭﺍﻟﺸﺮﺍﺀ

(1) ﻧﺎﻗﺶ ﻓﻲ ﻛﻞ ﻣﺠﻠﺲ ﻣﻮﺿﻮﻉ ﺍﻟﺒﻴﻊ ﻭﺍﻟﺸﺮﺍﺀ ﺍﻟﻤﺬﻛﻮﺭ ﻓﻲ ﺍﻟﻤﺎﺩﺓ ﺍﻟﺴﺎﺑﻘﺔ ﻭﺍﻟﺒﻴﻊ ﻭﺍﻟﺸﺮﺍﺀ ﺑﺎﻟﺘﻘﺎﺑﺾ ﻭﺍﻟﺘﺴﻠﻴﻢ: ﻓﺈﻥ ﻛﺎﻥ ﺍﻟﻤﺒﻴﻊ ﻣﻨﻘﻮﻻً ﻭﻟﻢ ﻳﺘﻔﻖ ﺍﻟﻤﺘﻌﺎﻗﺪﺍﻥ ﻋﻠﻰ ﻣﻜﺎﻥ ﺗﺴﻠﻴﻤﻪ ﻓﺎﻟﻤﻜﺎﻥ ﺍﻟﺬﻱ ﻳﺘﻢ ﻓﻴﻪ ﺍﻟﺘﺴﻠﻴﻢ ﻫﻮ ﻣﻜﺎﻥ ﺇﺑﺮﺍﻡ ﺍﻟﻌﻘﺪ.

ﻭﻓﻲ ﺍﻟﻤﻘﺎﻳﻀﺔ ﺍﻟﺘﻲ ﺗﺘﻢ ﻋﻦ ﻃﺮﻳﻖ ﺍﻟﻤﺮﺍﺳﻠﺔ: ﻳﻌﺘﺒﺮ ﺍﻟﻌﻘﺪ ﻗﺪ ﺗﻢ ﻓﻲ ﺍﻟﻤﻜﺎﻥ ﻭﺍﻟﺰﻣﺎﻥ ﺍﻟﺬﻱ ﺗﺼﻞ ﻓﻴﻪ ﺍﻟﻘﺒﻮﻝ ﺇﻟﻰ ﺍﻟﻤﻮﺟﺐ.

breathed into him [something] of his Holy Spirit, (c.788) and thus Adam became a living soul.[1] As Isaiah[2] says, 'He created the spirit of man within him'.[3] He does not say, 'He breathed into', in order to make clear that the 'inbreathing' was from the Spirit of the Lord and not a creature. The same we know today; 'When the Spirit of the Lord is not in a person, he is rejected'.[4] However, when the 'inbreathing' dwells in him, then he is a living soul, in the same manner as on the day that the Lord breathed into man after he had created him, and in the same manner as our Lord breathed his Spirit onto the face of his disciples, in order that they might be like Adam was before he sinned. For whenever Adam or his offspring sin, this 'inbreathing', which is the Spirit of God recedes from them, and when they repent, [God] comes and dwells in each of them according to his receptivity, that is, according to the measure he has of the gifts[5] of Christ, [who gives] diverse gifts.

2. One person's gift is greater, another's lesser, in accordance with its measure; our Lord gives him as much as his mind can contain. Therefore, people in whom there is a little of the Holy Spirit are neither rejected nor are they perfect and fulfilled. For if the vessel of the human soul is not full (c.789) of the Spirit of God, it does not receive that total 'inbreathing' by which it becomes a living soul in the beginning. And that gift of which the one—in whom nothing is lacking—is full, is called 'the Paraclete'. How do we know that one has received it? By the fact that there is no defect in him, that he is full of all good things and knows all the truth. This is what our Lord said, 'I shall send the Paraclete to you, who will make all truth known to you'.[6]

1. Cf. Gn 2:7
2. Is 42:5, confused with Zc 12:1
3. 'Created'—Syriac; 'formed', Hebrew and LXX.
4. Rm 8:9
5. That is, 'charismata',
6. Jn 15:26, 16:13

ཚེ་ཡང་ཁོ་ཚོ་ཀྱིས་ཤི་བའི་ཚེ་ཡིན་ནམ་ཞེས་ཟེར་ཏེ། ཁོང་
ཚོས་ཤི་བའི་ཚེ་ཡིན་ཞེས་ཟེར་བ་ཡིན་ནོ། ཡང་ཁོང་ཚོས་ཤི་
བའི་ཚེ་ཡིན་ཞེས་ཟེར་བ་ཡིན་ནོ། ཁོང་ཚོས་ཤི་བའི་ཚེ་ཡིན་
ཞེས་ཟེར་བ་ཡིན་ནོ། ཁོང་ཚོས་ཤི་བའི་ཚེ་ཡིན་ཞེས་ཟེར་བ་
ཡིན་ནོ། ཁོང་ཚོས་ཤི་བའི་ཚེ་ཡིན་ཞེས་ཟེར་བ་ཡིན་ནོ། ཁོང་
ཚོས་ཤི་བའི་ཚེ་ཡིན་ཞེས་ཟེར་བ་ཡིན་ནོ། ཁོང་ཚོས་ཤི་བའི་
ཚེ་ཡིན་ཞེས་ཟེར་བ་ཡིན་ནོ། ཁོང་ཚོས་ཤི་བའི་ཚེ་ཡིན་ཞེས་
ཟེར་བ་ཡིན་ནོ། ཁོང་ཚོས་ཤི་བའི་ཚེ་ཡིན་ཞེས་ཟེར་བ་ཡིན་
ནོ། ཁོང་ཚོས་ཤི་བའི་ཚེ་ཡིན་ཞེས་ཟེར་བ་ཡིན་ནོ། ཁོང་ཚོས་
ཤི་བའི་ཚེ་ཡིན་ཞེས་ཟེར་བ་ཡིན་ནོ། ཁོང་ཚོས་ཤི་བའི་ཚེ་
ཡིན་ཞེས་ཟེར་བ་ཡིན་ནོ། ཁོང་ཚོས་ཤི་བའི་ཚེ་ཡིན་ཞེས་ཟེར་
བ་ཡིན་ནོ། ཁོང་ཚོས་ཤི་བའི་ཚེ་ཡིན་ཞེས་ཟེར་བ་ཡིན་ནོ།
(2) ཁོང་ཚོའི་ཐུགས་རྗེ་ཆེན་པོ་ཡིས་ཁོང་ཚོ་ལ་ཐུགས་རྗེ་
ཆེ་ཞིང་། ཁོང་ཚོའི་ནད་པ་ཁག་ཐེག་ཤིག་ཏུ་ཕེབས་ཏེ། ཁོང་
ཚོའི་ཐུགས་ཀྱི་ཁ་ཕྱིར་ཕྱོགས་ཤིག་ཏུ་ཕེབས་ཏེ། ཁོང་ཚོའི་
ཐུགས་ཀྱི་ཁ་ཕྱིར་ཕྱོགས་ཤིག་ཏུ་ཕེབས་ཏེ། ཁོང་ཚོའི་ཐུགས་
ཀྱི་ཁ་ཕྱིར་ཕྱོགས་ཤིག་ཏུ་ཕེབས་ཏེ། ཁོང་ཚོའི་ཐུགས་ཀྱི་ཁ་
ཕྱིར་ཕྱོགས་ཤིག་ཏུ་ཕེབས་ཏེ། ཁོང་ཚོའི་ཐུགས་ཀྱི་ཁ་ཕྱིར་
ཕྱོགས་ཤིག་ཏུ་ཕེབས་ཏེ། ཁོང་ཚོའི་ཐུགས་ཀྱི་ཁ་ཕྱིར་ཕྱོགས་
ཤིག་ཏུ་ཕེབས་ཏེ། ཁོང་ཚོའི་ཐུགས་ཀྱི་ཁ་ཕྱིར་ཕྱོགས་ཤིག་
ཏུ་ཕེབས་ཏེ། ཁོང་ཚོའི་ཐུགས་ཀྱི་ཁ་ཕྱིར་ཕྱོགས་ཤིག་ཏུ་
ཕེབས་ཏེ། ཁོང་ཚོའི་ཐུགས་ཀྱི་ཁ་ཕྱིར་ཕྱོགས་ཤིག་ཏུ་ཕེབས་
ཏེ། ཁོང་ཚོའི་ཐུགས་ཀྱི་ཁ་ཕྱིར་ཕྱོགས་ཤིག་ཏུ་ཕེབས་ཏེ།

So once one has received the 'great gift', which is the Paraclete, he immediately knows all the truth and begins to grow and to eradicate all his defects. Then he is made perfect in that Paraclete; he is fulfilled with all good things and is serving in the spirit, according to the perfect and acceptable will of our Lord.

3. Now the Holy Spirit is a [Spirit of] many gifts—one gift, however, is greater than another. 'And if you are eager for the greater gifts', [Paul] says, 'I shall show you a gift that is greater than all those,.[7] So you see that one is more excellent than another. Although the Holy Spirit of God and the Paraclete are one and the same, [Scripture] speaks of the Paraclete on the one hand and the Holy Spirit on the other hand, in order to distinguish the greater gifts from the lesser ones; he who (c.792) receives the Paraclete is made perfect by this great gift, but those who receive the lesser gifts are not made perfect, because they are deficient. Unless the Great Gift comes, they are not fulfilled. Yet everyone, according to his works and his gifts, will become great on the day of our Lord. 'You ascended on high,' Scripture says, 'you took captivity captive and you gave gifts to people'.[8] So you see there are many gifts.

4. Consequently, the soul is not identical with the blood, but it leaves the body that then dies. If the Holy Spirit is in the soul, the soul goes with the Spirit to the house of the living, to the stores of light. If the Holy Spirit is not in the soul, the soul by itself leaves the body. When Adam had sinned, the 'inbreathing' was taken from him and thus he tasted death.

5. This is what our Lord said, 'If two of you agree on earth and keep my words, whatever you ask in prayer and

7. 1 Co 12:31
8. Ep 4:8; Ps 68:19

(3) 

(4) 

(5) 

believe, while keeping my words, you will receive'.[9] These 'two' are the interior and the exterior person who agree in the keeping of the commandments; they ask and receive from God the gifts of the Holy Spirit who will be given to them in the form of a pledge, and a person will be established as a trinity and live.

If anyone should say, 'If the Spirit of God has been in Adam, then how (c.793) could he have been so foolish that the Spirit failed to teach him not to obey the evil one, who managed to lead him astray and frustrate his growth, contrary to what he told him?' Well, the Holy Spirit, that is, the Lord on the day he created him told him, 'If you eat from this tree you will taste death';[10] that is, if you transgress the commandment and obey Satan, you will taste death. So you see how the Spirit did teach him but he did not want to obey him, just as he teaches us too and we do not want to obey, but follow Satan who leads us astray with his deceitful promises—exactly as in the case of Adam.

6. Furthermore, there are people who have an external mind, an exterior understanding, an exterior sense perception, an exterior taste, an exterior order, and an exterior intelligence, all belonging to their 'exterior person'. They are people who have a feeling for the things of this world, who are knowledgeable, experienced, disciplined, and understanding in the visible things here on earth, but for the rest they do not see and hear or understand anything, that is, anything the body and the flesh cannot hear and see. It is not that they have no inner eyes and ears and an inner intelligence, but they have been struck with blindness by sin; they have an inner blockage. That is why such a person does not see or hear the hidden things. Just as he who has injured his visible organs cannot see, hear, (c.796) and understand the visible things that are in this world, so also

9. Mt 18:19, 21:22; Mk 11:24—third person plural used in second part of the Syriac sentence.
10. Gn 2:17

ꠍꠣꠐꠞꠣꠍ ꠛꠣ ꠉꠣꠞꠢꠍ ꠛꠣꠞꠢꠍꠣꠐ ꠇ

he who has injured his interior organs by sin cannot see, hear and understand those things which appertain to the world of truth and the invisible.

7. This is how visible organs are injured: either by God or by malicious people or by Satan—by means of violence (in cases where someone strikes his neighbor and harms him), by contrivances, or because it is [actually] advantageous to a person. Someone can be injured by the evil one when he obeys him, but also by God, namely, when he is injured by a punishment, since that is [actually] advantageous to him.

Now the interior organs can likewise be injured by the evil one when one pledges his obedience to him and follows his teaching. One can equally injure the organs of his soul. If the soul is willing to be obedient, he injures it by evil teaching, for by evil teaching one can injure the interior organs. Or when our Lord is looking the other way, a person can damage one of the senses of the soul through magical spells.

But God, since he is going to judge (c.797) people, does not injure the interior organs. Now if the exterior organs have been injured, the interior organs should keep his commandments. However, if there is someone whose interior organs are injured by God, he will not judge him on the day of Judgment, because his is a just judgment, and he will not judge a person to whom he has not given eyes, ears, intelligence, and understanding to know and to understand him.

8. Therefore a person receives the Holy Spirit from baptism in order that he may obey his commandments and keep them with faith. God has made two worlds and two ministries, so that from the one that is visible the other, which is invisible, may be seen.[11] The same is the case with

11. Cf Rm 1:20; Heb 11:3, 8:5

ꯑꯁꯤ ꯑꯩꯈꯣꯌꯒꯤ ꯃꯇꯝ ꯂꯩꯔꯤꯕꯥ ꯑꯃꯁꯨꯡ ꯑꯩꯈꯣꯌꯒꯤ ꯑꯣꯏꯕꯥ ꯑꯃꯁꯨꯡ ꯑꯩꯈꯣꯌꯒꯤ ꯑꯣꯏꯕꯥ ꯑꯗꯨꯅ

the visible and hidden Covenant, Church, baptism, food, prayer, altar, and gifts. In short, in every respect the ministry that is on earth is alike to that which is in heaven. And because people did not comprehend the heavenly one, He gave them its likeness on earth so that, when standing in the visible church and eating from the visible altar, they might live (c.800) in eternity in the hidden Church, which is in heaven, and eat from the hidden altar—an ineffable ministry, too great for the human mouth.

Now the visible ministry is like the hidden; everything that is seen is a symbol of something unseen. In the likeness of that which is seen has been formed, that which is unseen; and from the likeness of that which is seen, spiritual people can elucidate to him who believes and desires to see. 'The things that are seen were made from the things that are not seen', says the apostle.[12] This is why God prefigured in the body more than one likeness of salvation to the prophets and apostles and then in the Spirit showed them the perfect exemplar.

9. But because Adam and Eve had gone astray in transgressing the commandment concerning the heavenly ministry, which they used to fulfill like angels and together with the angels, God gave them the visible ministry on earth in the likeness of that heavenly one, so that they might not all perish together. But now, ever since our Lord has been reconciled to whoever of the children of Adam desires to minister in heaven in the spirit, our Lord shows [the heavenly ministry] anew; that is, to anyone who obeys his words and leaves the earth and all that is visible behind him, following in knowledge him who leads (c.801) day by day; for when such a person has come to know this visible ministry, [God] shows him the hidden and heavenly ministry.

10. For example, [God] appeared to Moses on the moun-

11. Cf. Rm 1:20; Heb 11:3, 8:5 12. Heb 11:3

ﺍﻟﺬﻱ ﻳﺸﺘﺮﻱ ﺍﻟﻤﺴﻠﻢ: ﻫﻮ ﺍﻟﺬﻱ ﻳﺒﻴﻊ ﺍﻟﻤﺴﻠﻢ: ﻫﻮ ﺍﻟﺬﻱ ﻳﺴﺘﺄﺟﺮ ﺍﻟﻤﺴﻠﻢ: ﻫﻮ ﺍﻟﺬﻱ ﻳﺆﺟﺮ ﺍﻟﻤﺴﻠﻢ: ﻫﻮ ﺍﻟﺬﻱ ﻳﺴﺘﺄﺟﺮ ﺍﻟﻤﺴﻠﻢ. ﻫﻮ ﺍﻟﺬﻱ ﻳﺴﺘﻘﺮﺽ ﻣﻦ ﺍﻟﻤﺴﻠﻢ ﻭﻫﻮ ﺍﻟﺬﻱ ﻳﻘﺮﺽ ﺍﻟﻤﺴﻠﻢ. ﻫﻮ ﺍﻟﺬﻱ ﻳﻄﻠﺐ ﺣﻘﻪ ﻣﻦ ﻏﺮﻳﻤﻪ ﻭﻫﻮ ﺍﻟﺬﻱ ﻳﺘﻘﺎﺿﻰ ﻏﺮﻳﻤﻪ ﻭﻫﻮ ﺍﻟﺬﻱ ﻳﺘﻘﺎﺿﻰ ﻣﻦ

tain as a human being and showed him the ministry of the spirit. From then on, Moses knew how to minister in the spirit and to see the glory of the almighty Lord, as it is written, 'The Lord spoke with Moses face to face, as a man speaks to his friend'.[13] He also said to him:

> Go down, show to the Israelites on the physical earth everything that I have shown to you. Show them the whole ministry of the spirit physically as I have shown it to you on the mountain spiritually. In this way, show them first in the body and then in the spirit; teach those who wish to serve in the heavenly tabernacle how to minister in heaven and show those who wish to serve in the earthly tabernacle how to serve on earth.

11. So you see that the Lord, like a human being, has instructed all the prophets, and then they knew how to see and hear spiritually. Nowadays, the Perfect are baptized as though in a mirror, until they see him face to face.[14] And since the Perfect lack clothing and food, and God sends no manna at all down to them, the Upright can give [them] alms in order to be saved in this way. (c.804) God uses the sicknesses that [the Perfect] have while they are being perfected to chastise them, so that they are brought low and do not exalt themselves; and when they pray to him, they are healed. Because they lack the remedy that Adam did not lack, our Lord made them in want, in order that they should pray more and make more supplication to him. The Perfect today lack those things that Adam did not lack and therefore they are not deprived of the spiritual paradise and of Adam's former glory, because our Lord said to them, 'All the more will [such] things be added unto you'.[15] And

13. Ex 33:11
14. Cf. 1 Co 13:12
15. Lk 12:31

أُسِ كَزنُهُا ٥٥ مَهَّ كْه أَهضْهلُا وؤُهسُا: ٥٥مُا مَّبِ وَّهضْه حزَّم ٥مْسا هَّهضْه وهُزنُا أَسَّبِ هُلَّاسِ وَصلَّمت: وهُكْلا هُزنُا كَم هُهضْا أَقَّتِ كَهضَلَّاقَّتِ أُسِ وَهضْكْلا كَحزُا كَم مَحزْه. أَهَّز كْه أَهت:

مَها مَهُا كَحتَّت أَههزْأَسلا كَاوكُا قَحِزُسلُا هُحضْوِم وسَّمسلُم: هُكْه أَهضْهلُا وؤُهسُا مَهُا كَهَّه أَيِه قَحِزُنُلَّسلا: أُسِ وسَّمسلا كُسِ أَنُا حلَّهوُا هُهسُلَّسلا: ٥هُنُا مَهُا كَهَّه اُه أَيِه هَبهُس كَهحِزُ: ٥هِ كزَّه. لَّاسكْس وِرُكْس وَبهَهَّه حهَّهصُا حهَّسُنُا أَكْه أَنَّه وَبهَهَّه كَهضَّسُنُا. ٥اسكْس وَحهَّهصُا أَوكُنُا رُكْس مَهُا كَهَّه وكَاوكُا بهَهَّه.

(11) مزَّسلا أَمضَ مَهَّ كَهَّه هُزِ كَسكَتْنَا هُكَهَّه أُسِ كَزنُهُا: ٥هِ مَبْكَه وِتْسؤُه ٥تهضَّه هُهسُلَّسلا. كَهبَّبِ ٥هُصَّلا ٥هُسُا حهَّتْزا أُسِ وَحهَّسزَّسلُا: كَبهُا وَاقَّتِ كَهضَلَّاقَّتِ سُبِ كْه. ٥كَلا كَسكَهُا ٥هَّهكُنزاُا وَهسَهَّس حهَّتْزا: هُكْه وِلُا هَّسْه كَهَّه أَكْهُا هَّبِسُا: هُكُّلا وِئَسُه كَهَّه هُاتْا كُبْتَّه وَوْهُلُا. ٥هُاتْا وهُهِ كَهَّه هُ هُهحِزُهزَّس: هُكُّلا وِتْلهَّهضَّه ٥لُا تْلاوَّهضَّه. هَهُقَّس كَهَّه أَكْهُا: ٥كَتْس كْه ٥٥هلَّاهْس. ٥وَهسَهَّس كَلَّاهسَهلُا وُاوُم لُا هسَّس وَهُا كَسه: هُكُّلا وِتهحِزُه تَحسَّه ٥تْلهضَّه هْتْه: أَهسْه أَنَّه هُزِ. كَهُكْس أَتْس وَحقُلُا هُهسلَّهَّس حهَّتْزا ٥هُسُا وُاوُم لُا هسَّس وَهُا. ٥وَهُا لُا هُلهحِزُسزَّس هُ قَزوَّهُا ٥هِ: ٥هضُا: هُ هُهكَّبِ وُاوُم هَبهُسُا: هُكُّلا وُاهَز كَهَّه هُزِ: وهُ كَلَّاوَّه تْلاَهقَّفُ كَهَّه.

they are more excellent than that earlier creation because they are vexed by evil people but endure them—seeing that had Adam not transgressed the commandment, there would not be any evil ones. If anyone should ask, 'So those prophets and righteous people who lived before the advent of our Lord, who were either married or had possessions, were they under the curse?' [Then he should know that] one should not say anything against them; they did as the Lord had told them during their whole lives.

Consider Abraham and Sarah. After they had ceased carnal intercourse and their bodies were dead to desire, they obeyed the word of God and returned to having intercourse. In the same way, if God had told Abraham when he was young that he should keep himself holy from his wife, he would have kept himself holy, or if God had told him to empty himself, he would have emptied himself. (c.805) Also, Abraham received the needy who did not even believe that God exists. He imitated God, who makes his love rise upon the good and the bad.[16] For although everyone pities the good, one does not pity the bad, unless his love is great like our Lord's.

Here ends the twenty-eight *Memra*- on the fact that the soul is not identical with the blood.

16. Cf. Mt 5:45

ཇོ་ནང་ཁྱོད་ཀྱིས་ཁོ་ལ་ཅི་ཞིག་ཅིས་ཀྱང་ཟེར་ཆོག་ཅེས་ཁས་བླངས་ཏེ་ཡོད་པ་ཡིན་ནོ། ཁོ་ཚོ

Memra-Twenty-Nine

ON THE DISCIPLINE OF THE BODY

Summary: A sermon directed to the entire church to conduct their ministry with passion and enthusiasm, not just 'by rote'. The author expresses concern over the lapses of the Perfect and exhorts the Upright to treat others well and follow their own rule.
(c.808)

1. 'I will subdue my body and subordinate [it],' says Paul, 'lest while I preach to others, I myself will be rejected.'[1] I will make my body a servant and discipline it and I will not allow it to clothe, put on shoes, feed, and refresh itself according to its will. And I will not allow it to be honored whenever it wishes, not even to sleep with honor, but I will subdue it with hunger, thirst, and nakedness, vigil, weariness, asceticism, and emaciation, and with much fasting and prayer, with supplication and loud crying, with many bitter tears,[2] and with lowliness, endurance, and patience. (c.809)

I will subdue myself in order to honor everyone as a servant and in order to stand before and greet everyone before me, bowing [my] head before everyone. I will make [my body] run on foot like a servant in order to reconcile

1. 1 Co 9:27 2. Heb 5:7

ھاممۇ ۋەسسىلىرى بىلەن ئىشلەش
ئۇسۇلى

(1) ئىشنى ئۆز ۋاقتىدا ئىلگىرى سۈرۈش ئۈچۈن ئۇنىڭ ئاساسلىق ۋەزىپىسى ۋە ئۇنىڭ ئىچكى مۇناسىۋىتى ئېنىق بولۇشى كېرەك. ئەگەر ئۇ ئۆز ۋاقتىدا ئىلگىرى سۈرۈلمىسە، ئۇ ئىشنى توسۇپ قويىدۇ. ئەگەر ئۇ ئۆز ۋاقتىدا ئىلگىرى سۈرۈلسە، ئۇ ئىشنى ئىلگىرى سۈرۈشكە ياردەم بېرىدۇ: ئۇ ئىشنى ئىلگىرى سۈرۈشكە ياردەم بېرىدىغان ئاساسلىق ئامىللارنى ئېنىقلاشقا، ئاساسلىق ئامىللارنى ئاساسلىق بولمىغان ئامىللاردىن پەرقلەندۈرۈشكە، ئاساسلىق ئامىللارنى ئاساسلىق بولمىغان ئامىللارغا قارىتا ئالاھىدە بىر تەرەپ قىلىشقا ياردەم بېرىدۇ.

ئىشنى ئۆز ۋاقتىدا ئىلگىرى سۈرۈش: ئۇنىڭ ئاساسلىق ۋەزىپىسى ۋە ئۇنىڭ ئىچكى مۇناسىۋىتى ئېنىق بولۇشى كېرەك: ئۇنىڭ ئاساسلىق ۋەزىپىسى ۋە ئۇنىڭ ئىچكى مۇناسىۋىتى ئېنىق بولۇشى كېرەك. ئۆز ئىشنى كۆڭۈلدىكىدەك ئورۇندىغىلى بولمايدۇ:

with its enemies, while not offending them, and to bow its head before whoever is less than it, just as our Lord bowed his head before John [the Baptist] and was baptized by him, although [John] was less than he, and [our Lord] did not have need of him. That great one was blessed by that lesser one—who is his servant and his creature—so that he might become our teacher, for we might do the same for whoever is lesser than we and has need of us, just as John had need of our Lord.

I will make my body wash the feet of its enemies and greet its murderers, just as our Lord greeted Iscariot and prayed for his murderers. I will make it call [all] people 'my father' and 'my mother' and 'my brothers and sisters', 'my sons and daughters', 'my lords' and 'my parents', just as our Lord called his servants 'my brothers'. For he said, 'I will announce your name to my brothers'.[3] And later he said to Iscariot, 'Why have you come, my friend?'[4] If (c.812) [Jesus] then called his betrayer 'my friend', how indeed did he call his loved ones, and how [did he call] these who gave themselves up for him?

I will lead [my body] wherever it does not wish:[5] to its despisers and to those who are angry against it. Just as our Lord went to teach his crucifiers and despisers, I will make it visit as the servant of everyone, the servant of servants, just as our Lord visited the evil and insolent ones who held him in contempt, and just as God visited his people with good intent, although they had malevolently dared to kill and hate him for no reason, as it is written in the Old Testament, 'They hated me for no reason'.[6]

As it is written in the Gospel, 'To his own he came, but his own did not receive him. But to those who did receive him, he gave the authority to become the children of God.'[7] On account of this, Paul wrote to us, 'Examine your bodies and then eat the body of the Lord and drink his

3. Ps 22:22
4. Mt 26:50
5. Jn 21:18
6. Ps 35:19
7. Jn 1:11-12

ཁོང་ཚོའི་ཐད་ནས་ཀྱང་ཁོ་རང་ལ་ཐེ་ཚོམ་ཆེན་པོ་ཡོད་པ་ཞིག་ཏུ་སྣང་ངོ་། ཡང་ན་ཁོ་ཚོས་ཁོ་རང་ལ་ཐེ་ཚོམ་ཟ་བ་ཡིན་ཏེ་ཁོ་རང་ཚོའི་ཐད་ནས་ཐེ་ཚོམ་ཟ་བ་ཡིན་ཞེས་ཀྱང་ཁོ་རང་ལ་ཤེས་པ་ཞིག་ཡོད་པ་ལྟར་སྣང་ངོ་། ཁོ་རང་ཚོ་ཡང་ཁོ་ཚོའི་ཐད་ནས་ཐེ་ཚོམ་ཟ་བ་ཡིན་ཞེས་ཤེས་པ་ཞིག་ཡོད་པ་ལྟར་སྣང་ངོ་། ཁོ་ཚོ་ཡང་ཁོ་རང་ཚོའི་ཐད་ནས་ཐེ་ཚོམ་ཟ་བ་ཡིན་ཞེས་ཤེས་པ་ཞིག་ཡོད་པ་ལྟར་སྣང་ངོ་། ཁོ་རང་ཚོ་ཡང་ཁོ་ཚོའི་ཐད་ནས་ཐེ་ཚོམ་ཟ་བ་ཡིན་ཞེས་ཤེས་པ་ཞིག་ཡོད་པ་ལྟར་སྣང་ངོ་། ཁོ་ཚོ་ཡང་ཁོ་རང་ལ་ཐེ་ཚོམ་ཟ་བ་ཡིན་ཞེས་ཤེས་པ་ཞིག་ཡོད་པ་ལྟར་སྣང་ངོ་། ཁོ་རང་ཚོ་ཡང་ཁོ་ཚོའི་ཐད་ནས་ཐེ་ཚོམ་ཟ་བ་ཡིན་ཞེས་ཤེས་པ་ཞིག་ཡོད་པ་ལྟར་སྣང་ངོ་། ཁོ་ཚོ་ཡང་ཁོ་རང་ལ་ཐེ་ཚོམ་ཟ་བ་ཡིན་ཞེས་ཤེས་པ་ཞིག་ཡོད་པ་ལྟར་སྣང་ངོ་།

ཁོང་ཚོའི་ཐད་ནས་ཀྱང་ཁོ་རང་ལ་ཐེ་ཚོམ་ཟ་བ་ཡིན་ཞེས་ཤེས་པ་ཞིག་ཡོད་པ་ལྟར་སྣང་ངོ་། ཡང་ན་ཁོ་ཚོས་ཁོ་རང་ལ་ཐེ་ཚོམ་ཟ་བ་ཡིན་ཞེས་ཀྱང་ཁོ་རང་ལ་ཤེས་པ་ཞིག་ཡོད་པ་ལྟར་སྣང་ངོ་། ཁོ་རང་ཚོ་ཡང་ཁོ་ཚོའི་ཐད་ནས་ཐེ་ཚོམ་ཟ་བ་ཡིན་ཞེས་ཤེས་པ་ཞིག་ཡོད་པ་ལྟར་སྣང་ངོ་། ཁོ་ཚོ་ཡང་ཁོ་རང་ལ་ཐེ་ཚོམ་ཟ་བ་ཡིན་ཞེས་ཤེས་པ་ཞིག་ཡོད་པ་ལྟར་སྣང་ངོ་། ཁོ་རང་ཚོ་ཡང་ཁོ་ཚོའི་ཐད་ནས་ཐེ་ཚོམ་ཟ་བ་ཡིན་ཞེས་ཤེས་པ་ཞིག་ཡོད་པ་ལྟར་སྣང་ངོ་། ཁོ་ཚོ་ཡང་ཁོ་རང་ལ་ཐེ་ཚོམ་ཟ་བ་ཡིན་ཞེས་ཤེས་པ་ཞིག་ཡོད་པ་ལྟར་སྣང་ངོ་།

ཁོང་ཚོའི་ཐད་ནས་ཀྱང་ཁོ་རང་ལ་ཐེ་ཚོམ་ཟ་བ་ཡིན་ཞེས་ཤེས་པ་ཞིག་ཡོད་པ་ལྟར་སྣང་ངོ་། ཡང་ན་ཁོ་ཚོས་ཁོ་རང་ལ་ཐེ་ཚོམ་ཟ་བ་ཡིན་ཞེས་ཀྱང་ཁོ་རང་ལ་ཤེས་པ་ཞིག་ཡོད་པ་ལྟར་སྣང་ངོ་། ཁོ་རང་ཚོ་ཡང་ཁོ་ཚོའི་ཐད་ནས་ཐེ་ཚོམ་ཟ་བ་ཡིན་ཞེས་ཤེས་པ་ཞིག་ཡོད་པ་ལྟར་སྣང་ངོ་། ཁོ་ཚོ་ཡང་ཁོ་རང་ལ་ཐེ་ཚོམ་ཟ་བ་ཡིན་ཞེས་ཤེས་པ་ཞིག་ཡོད་པ་ལྟར་སྣང་ངོ་། ཁོ་རང་ཚོ་ཡང་ཁོ་ཚོའི་ཐད་ནས་ཐེ་ཚོམ་ཟ་བ་ཡིན་ཞེས་ཤེས་པ་ཞིག་ཡོད་པ་ལྟར་སྣང་ངོ་། ཁོ་ཚོ་ཡང་ཁོ་རང་ལ་ཐེ་ཚོམ་ཟ་བ་ཡིན་ཞེས་ཤེས་པ་ཞིག་ཡོད་པ་ལྟར་སྣང་ངོ་།

blood. For whoever does not chastise his body should examine and subordinate it until he subdues it and it is obedient to him, and then he may eat the body of our Lord and drink his blood. He will eat and drink to his condemnation.'[8] Because you do not restrict (c.813) your bodies from food and nor make supplication to our Lord that he set you free, there are many sickly and ill people among you and many who sleep and many who are drunken, greedy, and unrestrained, because they do not examine themselves and subdue their bodies.[9]

2. If sin is mixed in people by the transgression of the commandment, it will entice them to acts of gossip and licentiousness, and of pride and pomp, of pleasures and desirable things of all kinds, of avarice, lasciviousness, and drunkenness, of ridicule and games. Nevertheless, the individual human being loves these lowly deeds, just as in the beginning on account of these [lowly deeds] people listened to sin by their own choice. Also sin, because it knows that our individual selves enjoy these deeds, entices us to follow them so that people might be captured through what they like doing, for they will follow whatever they like without a struggle.

If Paul had not known that our body would become a companion to sin and would wrestle against that small breath of life which is [still] in our mind, and seek to kill us completely with sin so that we might not (c.816) return to the house of life, he would have not said the following, 'I will subdue my body',[10] so that it will not immerse me in sin, which fights against people outwardly and inwardly, [along with] its kindred, the evil spirits.

Therefore, as this is written, '[Adam] desired the food';[11] that is, luxury and pleasures. But whoever desires our Lord to dwell in him forces his body to serve our Lord by these

8. 1 Co 11:27-29
9. 1 Co 11:30
10. 1 Co 9:27
11. Gn 3:6

وهو. وهم ولا كم نزا قيه ميل كه ههمحه كه حمله وهنا قيه هنا همهمه كه: مه أصلا قيه وهنا همهمه كه همحمه وهو: حسكه أا يه كم أصلا همها. همهلا كم ولا ومن أيه قيتمه مه هاكذا ولا همهمه أيه حهنا قيتمه: همهلا هنا هيتلم حمه هتدا هتمه: همهتا ومهمه همهتا ونمه همهكم همهكم: همهلا ولا ومن تهمه قيتمه.

(2) أمه ين سلما أاهيكما حمه حتنتمله حدث قمميا ملها حمه كتتبا همهما هزيكما: هزمهما هيكما: هزهمتما هزيكيكما زيتم تم: هزنكدكما هزهسزما: هزنمتما هزيكمطا هزهكما: ألا أه ه منهمه هتنتمله زمن ه حمه كهكم حتبا أسمتا: أمم وهم حتمكم همكمهه ومحه أهمهه حتنتمله كسلما حزصه. أه ه ين سلما همهلا وبنا زمم حمه منهم حهكم حتبا نهما كم ونازلا حمزه همه هحم ونمكم حتنتمله نهازيه ك سبه: وهنه ولا مزا أرحا حمز همم ونمكم كه.

هاكه لا ومبه هوا همكهه وهنا كه قيز مدنا كسلما: ههمهلم كم هه تعمنا ومتا هكلا وزما حزمه: مدنا ونعلم كم سلما ك كله ولا نهتا كحلا متا: لا أهز هوا هصا وقيمه ه حمه ينا ولا نهكس كم سلما وهمهمله كم حتنتمله ه حكه: هه ه: حكم.

أصنا هصلا وحلمت ونازيز حهاهصلا: هنه ون لهمزتا هحفهتقا: ه ون ونحا ون ونحه حه هنز: أكس قيزه هعمهه حهنز حهكم

fruits of the spirit that were recorded by the apostle.[12] He protects his body and soul from these deeds of the flesh about which he wrote. But the body in which sin is mixed rests upon the deeds of the flesh, [while] the spirit of God rests upon its fruits. See how Paul commands us to examine ourselves until we have the strength to keep his commandments and surrender to our Lord.

3. Look, my son, consider how much power is hidden in the praises of our Lord, yet we repeat them by rote without passion. Because of this, the words of God do not effect in us good deeds, for we do not give them a place in our soul to lay down roots in us. For that matter, even pagans, if they want, [can] learn the words of our Lord by rote at the same time they are worshipping in the house of their idols and doing the will of the devils.
(c.817) When one of us teaches his brother a psalm, saying to him, 'Refrain from rage and cease from anger',[13] and [if] that teacher does not take it to heart, nor even does the disciple consider what his master is teaching him, look, are we not going through the motions[14] without passion or knowledge? Because we do not do what we say, it is the same as if we do not know. Because of this, the prophet said, 'I will think with my heart and speak with my mouth and make my voice heard';[15] that is, I will know what I am saying. 'Like a hart that longs for a pond of water, so also my soul longs for you, O Lord. My soul thirsts for you. living God, when may I come and see your face?'[16] We are not as we teach, not knowing how to do [what we teach]. Even if a person reminds us that we ought to do thus we say, 'Yes', but look, are not the words of God playing in us, just like a dead cymbal in which there is no living soul, and we have learned by rote, and not with passion or with interior understanding?

12. Ga 5:22
13. Ps 37:8
14. Literally, 'behaving by rote'.
15. Ps 77:6
16. Ps 42:1-2

قَاوْا وِؤُەسُا وَحلَّمصَم حَمكَّسسُا. ەنُكْ: قُحِزَا حِم ەوْهە ەوْحەم هْم ەكْحِم حِخُبْا وِحْهزا وَحلَّد. قُحِزَا حِم: وَهزَّحِزا حْه سلَّهدًا: حَلا حِخُبْا وِحْهزا هْحلائسسا هْحلائسسا: ەؤُەسُا وَاكْهُا هْحلائسسا حَلا قَاوْمه. سُوْا أَيِ أَمصَ هصَقْم كَ قَحكْهه وَبؤُەر كَمنَّەصَم: حِوْهُا وِهُوْا حَ سَللُا وِنُكْ: قَوەبْتَوەم ەنْعكْم حِهُزْ.

(3) سؤُم حِزم ەْاهلَّحَلا حهُا سَللُا لَهصَم: حِهْم حلْهعتسُلْه وِهُزْ: ەْسِمَ لْسِمَ حِهْم حِهْم أَسِ وِحَسُبْا ەلُا أَسِ وَحسُبْا. هْحِّلا هُنُا لُا حُخبُ حَ هْحكْوەم وَاكْهُا حِخُبْا لُخْزا: هْحِّلا وِلُا ەهصَمَ حِهْم أَاوْا حِصَعَ وِتْهسُ حَ حِهُزْا. أَه مَتقْا حِم: زُحْم مُحصَّم هْحكْوەم وِهُزْ أَسِ وِحَسُبْا: حَ حِمْ حلْهتَّەصَم قُحسَّم ەْحصَّاوْا حُحبَّم زُحسُنا.

هُا حِم: وِهْحْه سَم هْمَ لَّاشوەم هْرهْهوْا: ەْاهْز حْه: ْاائسسم هْم سْهلْا ەْاائسسم هْم وُحِزَا: ەلُا ەه وِهحْه مْسلْا حَلا حُحْه: أَهلُا أَحصَّبْا هْهلَّحَلا هُنُا هْحْه حْه وْحه: لُا ها حَسُبْا وه هُصَّم سِمَ: ەلُا حسَعُا ەحصَّبِحُا؟ ەهْحِّلا وِلُا حُحبَّمَ هْحْم وُاهزَّمَ: سْه وِلُا سُبحَّمَ. هْحِّلا هُنُا أَهْز بصَنُا: وُاوْنَا حْحِ ەْاهْز حصَّهه ەْاهلَّهه هُحْ. ەوَه وْم أَوْه هْحْم وُاهْز لِنُا. أَسِ أَللُا كَم وِحِنْا حَلا حزَّبْا وهَتْنا: ەصَّ أَه نَهمه حِسُا حَهلُم هُزمُا. ەزَّەمُا وِه حُم نَهمه أَكْهُا سَمُا: وُاهَّلهه ْاْا ەْاسْا أَهَتْم. ەلُا أَسلَّم أَسِ وهَحصَّمَ: أَهلُا وِنحْب أَنْم سُبحَّمَ: ەلُا نْ هَحهْو كَ لِنُه: وِهصَّ ەلُا وِنحْب: أَهزَّم سِمَ: وُاه. لُا ها أَسِ وُحزلُا هَسلْا وِكْم حْه نَهعُا سْمدًا: نُهقُ حَ هْحكْوەم وَاكْهُا: ەحَسُبْا وِه أَمكْم سِمَ: ەلُا حسَعُا ەحصَّبِحُا حِهُنا؟

When we say, 'An evil heart has left us and we do not know evil',[17] yet we hate one another so that not even a word of mouth or a greeting of lips do we exchange with one another. And on occasions (c.820) we even throw evil pestilences against one another and repay evil things to one another. Look, is not the truth concealed from our mind, since we do not genuinely learn the words and teach others by rote?

> I have humbled my soul through fasting and prayer, and I have made my clothing sackcloth,[18] and I have eaten ashes like bread,[19] and my knees have grown weak from fasting and my flesh is wasted without oil,[20] and I have become a foreigner to my brothers and a stranger to the children of my mother.[21] A person of the world was not worthy of them,[22] they were clothed with the skins of lambs and of goats[23] and did not possess anything in this transitory world.

We teach these others, but do not teach ourselves. Instead we eat meat and drink wine improperly, while our former companions ate ashes and drank their tears in weeping. We put on ornamental clothes and adorn ourselves for the desire of our flesh, while our predecessors wore the skins of goats and hideous sackcloth. We have riches and are lords of the domain.[24] We suspiciously watch[25] strangers while our predecessors were made foreigners (c.821) and strangers to their brothers and parents and did not possess anything in this world, aside from distasteful food and despicable clothing. These, our first teachers, were despised and were the lowliest of all people, yet we seek to

17. Ps 101:4
18. Ps 69:10-11
19. Ps 102:9
20. Ps 109:24
21. Ps 69:8
22. Hb 11:38
23. Hb 11:37
24. Literally, 'lords of the house of the father'.
25. Literally, 'we breathe against'.

ꠇꠣꠞꠢꠀ ꠘꠣꠎꠢꠔ ꠞꠣꠎꠀ

ꠇꠣ ꠀꠣꠞꠢꠔ ꠘꠣꠑꠣ ꠎꠣꠀ ꠣꠎ ꠇꠔ ꠞꠔꠣ ꠎꠣꠞꠣꠀ ꠑꠣ ꠔꠘꠔ: ꠞꠇꠔ ꠔꠀ ꠣꠎ: ꠀꠣ ꠑꠣ ꠣꠎꠣꠀ ꠇꠞꠣꠀ ꠀꠞ ꠣꠞꠣꠀ ꠘꠇꠞꠣꠀꠑ ꠇꠞꠣ ꠔꠀ ꠣꠎ: ꠇꠣꠀ ꠀꠞ ꠣꠎꠣꠀ ꠇꠞꠣꠀ

be exalted above all people. They walked with afflictions, yet we desire to walk in ease and luxury.

When we talk about these [predecessors], but do not act [like them], is it not as if we have not learned [anything] and that we do not know what we have learned? Because of this, it is said, 'Blessed is the people who know your praises. O Lord, they shall walk in the light of your face and exult in your *name all day, and be exalted by your righteousness. Because you are the glory of our strength, and by y*our will may our horn be exalted.'[26] Notice that if we knew and did the praises of the Lord, maybe we would be walking in the light of his countenance and exulting in the redemption of his name, our horn would be exalted in the victory of the righteousness of our Lord Jesus Christ, whom we worship.

4. 'I entreat you, my brothers, by the gentleness and lowliness of Christ, to present your bodies as a living sacrifice, holy (c.824) and acceptable [to God] through reasonable worship.'[27] For the thing that is killed is called the sacrifice, while something living is not called [a sacrifice]. But because we are being killed while we are living, we are called 'a living sacrifice'.

In order that a person might be troubled by prayer and lowliness and by spiritual knowledge, these are the punishments and the death of the body: the trial of hunger and of thirst so that a person might eat bread and salt by weight, and drink water by measure, and be crucified against bread and water and not be satisfied, just as with the example of Ezekiel [who] ate and drank by measure and weight and was afflicted by hunger and thirst and was not satisfied.[28]

5. My brothers, listen and understand. There are many fasts commanded by God to people so that they might fast

26. Ps 89:15-17 27. Rm 12:1 28. Ezk 4:16

ﻭﺍﻟﺘﻌﻠﻴﻢ ﻓﻲ ﻣﺪﺍﺭﺱ ﺍﻟﺘﻔﻜﻴﺮ ﺍﻟﺤﺮ. ﻭﻛﺎﻥ ﻣﻦ ﺃﺑﺮﺯﻫﺎ ﺍﻟﻤﺪﺭﺳﺔ ﺍﻟﻤﻌﺘﺰﻟﻴﺔ ﺍﻟﺘﻲ ﺃﺳﺴﻬﺎ ﻭﺍﺻﻞ ﺑﻦ ﻋﻄﺎﺀ.

ﻭﻟﻢ ﻳﻜﻦ ﺍﻟﻤﻌﺘﺰﻟﺔ ﻣﺠﺮﺩ ﻓﺮﻗﺔ ﻛﻼﻣﻴﺔ، ﺑﻞ ﻛﺎﻧﻮﺍ ﺗﻴﺎﺭًﺍ ﻓﻜﺮﻳًﺎ ﻭﺳﻴﺎﺳﻴًﺎ ﻣﺘﻜﺎﻣﻼً. ﻭﻗﺪ ﺍﺷﺘﻬﺮﻭﺍ ﺑﺜﻼﺙ ﻗﻀﺎﻳﺎ ﺃﺳﺎﺳﻴﺔ: ﺍﻟﻘﻮﻝ ﺑﺎﻟﻤﻨﺰﻟﺔ ﺑﻴﻦ ﺍﻟﻤﻨﺰﻟﺘﻴﻦ، ﻭﺍﻟﻘﻮﻝ ﺑﺨﻠﻖ ﺍﻟﻘﺮﺁﻥ، ﻭﺍﻟﻘﻮﻝ ﺑﺄﻥ ﻣﺮﺗﻜﺐ ﺍﻟﻜﺒﻴﺮﺓ ﻓﻲ ﻣﻨﺰﻟﺔ ﺑﻴﻦ ﺍﻟﻤﻨﺰﻟﺘﻴﻦ.

(4) ﻭﻗﺪ ﻛﺎﻥ ﻟﻬﺬﻩ ﺍﻟﻤﺪﺭﺳﺔ ﺃﺛﺮ ﻛﺒﻴﺮ ﻓﻲ ﺗﺸﻜﻴﻞ ﺍﻟﻌﻘﻞ ﺍﻟﻌﺮﺑﻲ ﺍﻟﻮﺳﻴﻂ، ﻭﻓﻲ ﺗﺄﺳﻴﺲ ﻣﻨﻬﺞ ﻟﻠﺠﺪﻝ ﻳﻘﻮﻡ ﻋﻠﻰ ﺍﻟﺘﺤﻠﻴﻞ ﻭﺍﻟﺘﻘﺴﻴﻢ ﻭﺍﻟﺘﻌﺮﻳﻒ. ﻭﻟﻢ ﻳﻜﻦ ﻫﺬﺍ ﺍﻟﻤﻨﻬﺞ ﻣﻘﺼﻮﺭًﺍ ﻋﻠﻰ ﺍﻟﻜﻼﻡ ﻓﻘﻂ، ﺑﻞ ﺍﻣﺘﺪ ﺃﺛﺮﻩ ﺇﻟﻰ ﺍﻟﻔﻘﻪ ﻭﺍﻟﺘﻔﺴﻴﺮ ﻭﺍﻟﺘﺄﻟﻴﻒ ﺍﻟﻌﻠﻤﻲ.

ﻭﻳﺮﻯ ﺍﻟﺒﺎﺣﺜﻮﻥ ﺃﻥ ﺍﻟﻤﻌﺘﺰﻟﺔ ﻟﻢ ﺗﻜﻦ ﻣﺠﺮﺩ ﻓﺮﻗﺔ ﺳﻴﺎﺳﻴﺔ ﺍﻧﺪﺛﺮﺕ ﻓﻲ ﺍﻟﺼﺮﺍﻉ ﺍﻟﻤﺬﻫﺒﻲ، ﺑﻞ ﻛﺎﻧﺖ ﻣﺪﺭﺳﺔ ﻓﻜﺮﻳﺔ ﻛﺒﺮﻯ ﺗﺮﻯ ﺃﻥ ﺍﻟﻌﻘﻞ ﻭﺣﺪﻩ ﻻ ﻳﻜﻔﻲ ﻟﻠﻮﺻﻮﻝ ﺇﻟﻰ ﺍﻟﺤﻘﻴﻘﺔ، ﻭﺃﻥ ﺍﻟﻨﺺ ﻭﺣﺪﻩ ﻻ ﻳﻐﻨﻲ ﻋﻦ ﺍﻟﻌﻘﻞ.

and receive help, lower themselves and increase in excellence. Therefore, anyone who fasts from all foods and avoids all evil things and does all good things, his fast is perfectly evident. Moreover, if he eats bread and water only, he will do even better. If he eats bread by weight (c.825) and drinks water by measure, so that not even dry bread and cold water will satisfy, he will excel all the more and be made pure. And if he sprinkles ashes upon bread and eats as it is written, 'I have eaten ashes like my bread',[29] while lowering himself before all people and greeting all people, with these things he greatly breaks down his body, his spirit is strengthened by our Lord [who] will have mercy upon him and save him.

If he fasts from fancy clothes and from all he possesses and empties himself and becomes celibate and is without anxiety, his mind residing in our Lord all the time, night and day, our Lord will immediately save him and perfect him. For on account of great amounts of food and fancy clothes people bear [the burden of] anxiety and suffocate, and ceasing from [involvement with] God, are without fruits.

6. Therefore, as there are different [kinds of] fasts with respect to these foods, so also those people who are incapable of these fasts of which I have spoken and are married, when they loosen the bonds of iniquity and cut off the chains of deceit, and set the oppressed free,[30] they will genuinely fast, as it is written, 'This fast is preferred by God in which a person avoids evil things and eats (c.828) food rather than fasting from food and doing evil things'. If a person avoids evil things, gives alms, redeems the afflicted, and gives relief to the needy, he will steadily progress in his fast [even] when he eats and drinks well and when he dresses nicely and possesses wealth. He is an Upright one [even] while married.

29. Ps 102:9 30. Is 58:6

ꠍꠝ ꠋꠝꠍ ꠍꠣꠛꠛꠣ ꠍꠝ ꠍꠣꠞ ꠛꠣꠞꠤꠇ ꠘꠝꠞꠥꠍ ꠢꠣꠞꠤ ꠍꠝꠘꠝꠞꠥꠍ ꠢꠣꠞꠤ ꠍꠝ

For fasting and prayer restrain a person from evil things and encourage him to do good things. Therefore, whoever surpasses all these evil things, and empties himself and becomes celibate, and fasts these [kinds of] fasts of which I have spoken above, fasts to the world[31] and is able to pray and keep the commandments of our Lord. Our Lord gives him the power to live according to his great and acceptable and perfect will.[32]

7. Just as there are many kinds of fasts, so there are many kinds of pleasures that annul many fasts. Just as one who is overpowered by many foods and many wines eats gluttonously and drinks intemperately, lives extravagantly and is lascivious, and is guilty; so one who exerts his own will through his anger lives extravagantly and is guilty. Whoever exerts his own will through adultery and fancy clothes (c.829) and is adorned for the desire of his flesh, lives extravagantly and is guilty. Revelers are not able to know the truth, [for] they are not free men, but even if they do something virtuous while they are [involved] in pleasures, they are greatly inferior and indeed are scarcely like the servants in the country of our Lord, and not like those who are free or the children and the heirs.[33]

Whoever steals or takes advantage, plunders or cheats, lives extravagantly and is guilty. With arrogance, licentiousness, and enmity, with song and game, speech and laughter, and by evil customs, a person will live extravagantly and be judged. By magic, murder, and falsehood, a person will live extravagantly and die. By divinations, oracles, incantations, by everything evil, and by every vain and hateful word, a person will live extravagantly and be guilty and be accused. If he does not repent and avoid these things, he will be found guilty and judged. But if he restrains himself from all these and fasts and lowers himself, he will triumph and rescue himself [from judgment]. (c.832)

31. Gospel of Thomas 27
32. Rm 12:2
33. Cf. Lk 15:13-17

ꠔꠣꠞꠀ ꠤꠢꠀ ꠇꠥꠛꠣꠀꠀ ꠣꠞꠇꠣꠀ ꠤꠢ ꠀꠢꠀ ꠇꠤ ꠇꠥꠛꠣꠀꠀ ꠣꠞꠇꠣꠀ ꠤꠢ ꠀꠢꠀ ꠘꠤꠎꠢꠔ ꠞꠣꠎꠀ ꠤꠢ ꠀꠢꠀ

8. God is not in need of our fasts, nor is he harmed by our pleasures. But, since God knows that by these fasts we are turned around toward our house of life, and by means of them, moreover, we defeat evil, [God] commands us to fast earnestly, for our Lord knows that by pleasures and debauchery, sin will be strengthened against us at all times and Satan will corrupt us. On account of this our Lord warns us of pleasures and debauchery, for by them all evil deeds come to pass, but by fasts and prayers and afflictions all good things happen.[34] Because our Lord commands us, 'Be constant in prayer',[35] [it is] not by our prayer that our Lord will become great, but in order that we might pray and make supplication and ask our Lord to have mercy on us, guard and give us our virtuous requests, save us from all our sufferings, and rescue us from temptations, as he had said, 'Pray so that you do not enter into temptation'.[36] But by your grace and your compassion, save and deliver us from evil. Praise be to our savior and to our redeemer, forever and ever, Amen. (c.833)

9. Not by nature are these foods unclean, nor because they enter the mouth of a person is one made unclean, but the body, living extravagantly and luxuriously, tenders to the mouth something that will defile it. A person bears the heaviness of food and it becomes in him an occasion for sin and [sin] causes him to sleep from the truth, eat gluttonously, drink intemperately, and grow fat from pleasures and to resist and forget our Lord and his commandments, as it is written, 'Israel grew fat and resisted, and forgot the Mighty One who had saved them'.[37]

Because of this our Lord commands, 'Take care lest your hearts become weighed down with food and drunkenness and thought of wealth,[38] and forgetting the truth and falling asleep from righteousness, you turn away from

34. Acts of Thomas 144:8
35. Lk 18:1; Col 4:2
36. Mt 26:41
37. Dt 32:15
38. Lk 21:34

(8) ﻜﻫ ﻠﻟ ﻢﻫ ﻨﻴﻣ ﻨﻟ ﻦﻴﻌﺘﻣ ﻫﺘﻣ ﺎﻜﻨﺍ: ﺍﻭ ﻢﻫ ﻗﻮﻠﻘﺘﻣ ﻢﻫﻠﻴﻜﻫ: ﺎﻠﻟ ﻢﻫﻟ ﻭﺒﺗ ﺎﻜﻨﺍ ﻭﺤﻨﻜﻫ ﻦﻴﻌﺘﻣ ﻢﻫﻘﻠﻐﺘﻣ ﻜﻨﻤﻫ ﻜﻨﻤﻫ ﺘﻴﺘﻣ: ﻩﺤﻌﻣ ﺎﻌﻣ ﻜﻨﻫ ﺘﻴﻣ ﻜﻨﻤﻫﺍ: ﻢﻫﻟ ﻫﺍ ﻩﻘﻌﺑ ﻜﻫ ﻦﻴﻣﻩﻣ ﺳﻘﻠﻟﻤﻫ. ﻩﻢﻫﻟ ﻭﺒﺗ ﻫﻨﻴ ﻦﻴﻌﻘﻠﻘﺘﻣ ﻩﺎﻠﻫﻠﻴﻨﻤﺍ ﻢﻫﻤﺘﻠﺍ ﻜﻨﻫ ﺳﻠﻤﺍ ﻜﻘﻨﺘﻴ: ﻩﻤﺘﻨﻫ ﻜﻫ ﻫﻠﻴﻨﻫ: ﻢﻫﻟ ﻦﻴﻌﻘﻠﻘﺘﻣ ﻫﻨﻴ ﻢﻫ ﻗﻮﻠﻘﺘﻣ ﻩﺎﻠﻫﻠﻴﻨﻤﺍ ﻢﻫ ﺎﻠﻫﻠﻴﻨﻤﺍ: ﻢﻫﻟ ﻭﺤﻨﻫ ﻜﻘﻮﻠﻘﺘﻣ ﻩﺎﻠﻫﻠﻴﻨﻤﺍ ﻢﻫﻘﻘﻠﻘﺘﻣ ﻩﻤﻨﻫ ﻗﻮﻠﻘﺘﻣ ﺤﺘﻴﺍ ﻤﻘﻴ: ﻩﺤﺮﻴﻘﻠﻘﺘﻣ ﻩﺮﻜﻘﻴﺍ ﻩﻜﻘﻘﻠﻘﺘﻣ ﻩﻤﻨﻫ ﻗﻮﻠﻘﺘﻣ ﺤﺘﻴﺍ ﻠﻴﻘﺘﻣ. ﻩﻭﻌﻘﺑ ﻜﻫ ﻫﻨﻴ ﻦﻴﻌﻘﻠﻘﺘﻣ ﻩﻤﻨﻫ ﻗﻮ

my commandments and become guilty'. 'Pay attention and take care, because you do not know when the thief will come.[39] Your enemy Satan is awake and roars like a lion, seeking to swallow you alive.'[40]

It is not that ornate clothes are unclean, but those who wear them, [for] their eyes are lifted up and their heart is relieved [from anxiety], and transgressing the Law and breaking the commandments, they will be guilty on the day of our Lord [who] gives life to all. Because of this, our Lord said, 'This kind of Satan and sin will not (c.836) come out except through fasts and afflictions and love and through good works'.[41]

For the kind of days during which a person fasts [is not like] the kind of days during which he eats, and a person cannot return to prayer and lowliness, except by fasting. One does not exalt himself and become mighty except by the debauchery of food and of ornate clothes. For when the body is healthy through food, sin is strengthened in this way against the body and the soul by all sorts of evils and a person will be completely overcome. But when the body is sick through fasts and afflictions, in this way the soul is mighty in spirit and prayer.

10. Therefore, just as there are many fasts and pleasures, so there are many kinds of humiliations that will defeat sin: greet this one, worship that one, honor another, and stand before this one. Call this one 'my brother' and 'my sister', and these 'my father' and 'my mother', and these 'my son' and 'my daughter'. Teach this one and love that one and delight in another. Follow this one and admonish that one and visit this one and sit with that one. Keep company with this one and greet that one and be greeted by that other one. Give relief to one and be afraid of another because he is evil. If you are able, honor him so that he

39. Mt 24:42; Lk 12:39
40. 1 P 5:8
41. Mt 17:21

قُەەبْتَب ەَاشَەڤَى. ٱاااڤَىزە ەزەەەزە وِلَا مُبڤَم أَيِدًى لَاهَدەم ٱلْا كَيْحُا. ەَحنْحِحُحڤَى هُهُنُا خَىز ۋَە ەنْەَم أَىم أَوْنُا: ەحُنْا وِنْحكْحڤَى ڤَ سَّىم أَيِدًى.

ەكە حَثُّەەهْا ەرِّتَحْا لَهْقَاًم: ٱلَا كُثُەەتَنڤَى: هْەلاَّىهُم كَتَنُشَڤَى ەهْەلاَّىَّس حَەڤَى ەنُحزَّم كَلا نُهْەهُا ەهْزَم قُەەبْتُا: ەهْەسُىحَّم حَەهْە وِهْزِ هَّسْا ڤَلا. هْهُلا كَلا هُنُا أَهْز هُزِ وِهُنُا كَيْعُا وِهُهُنُا ەوْسهَّىدًا لَا نُقْد ٱلَا ٱ حرِّەهْا ۋَحقُّەەڤْا ۋَحشُەحُا ەحَتَحْبْا لُحْثَا.

كَيْهْ كَيْز ۋَقَهُدًا وِرْأَم حَزنُهُا: ۋَكَيْهْ ۋَيْهْ ۋَقَهُدًا وِكْيْهْ. ەلُا هْەلاَّتْا إِنْد حَهُا رِكْەاُا ۋَحَهُا هْەەضُا: ٱلَا حرِّەهُا. ەلُا هْەلاَّىَّم حَزنُهُا ەهْەلاَّرِّ: ٱلَا ٱ حَاهْەزَّىَّتَا وِهْاقَكْدًا: ەوْتَحُەهْا ەرِّتَحْا. أَهْەد كَيْز ەْسكَم وَّىزُا حهْاقَكْدًا: ەوُ هْەلاَّىهُا سهَّىدًا كَلا وَّىزُا ەكْلا نَعْهُا حقَلا كَتَهُ ەسْاد وَحْه حَزنُهُا. أَهْەد كَيْز ەْسنَم وَّىزُا حرِّەهْا ۋَحقُّەەڤْا: ەوُ سَىحلاَّىَّدًا نَعْهُا حزَّەسُا ەحرِّكْەاُا»

(10) أَىضُا ەوُصَلا وِهَّيْتَاًم رَّەهْا أَه قُەنُقْا: ەوُضُا هَّيْتَاًم هُەەضُقْا وِرُقْم كُه كْسهَّىدًا: وِحَىحْهُا وِهُنُا أَهاًلا. ۋَحەُنُا أَهيْحەو: ەلَّاسزَّنُا ائَقْز: ەهْم ەبُم ەُنُا ائهَم: ۋَحەُنُا أَهزْا أُسد ەسُەم: ۋَحەُحْم أُحد ۋَاهد ۋَحەُحْم حْزم ەحَزاَم: ۋَحەُ أَكْهْ: ۋَحەُ أَسْد: ۋَحەُ أَوسَم: ۋَحەُ أَهْف: ۋَحەُ أَوْاًا: ۋَحەُ أَهشَّەو: ۋَحەُا ەُنُا ٱأَاد: ەرْبِ ەُنُا أَاحْنا: ۋَحەُنُا أَهَلا: ەهْم ەُنُا أَهاَّلا: ەلَّاسزَّنُا أَوْەَس: ەهْم ائسزَّنُا أَوسَلا هْهُلا وِحَىم ۋَەه. ەًا هرْبِ ەَقْزَەم وِحْاەُا

will be regretful (c.837) and not treat [someone else] badly. Let your lowliness be evident to everyone by its right measure, so that you will know to which one you should owe each one of these acts of lowliness and to whom [is owed] two of them and to whom three and four, and to whom you should owe all of them, to him who brings you to Perfection and to perfect food, as it is written, 'Let your lowliness be evident to all people.[42] And know what you owe every person:'[43] to whom a greeting, to whom love and compassion, and to whom fear and honor. Do not owe a person anything except to love one another. May the Lord of peace be with you from God our Father and from our Lord Jesus Christ.[44]

11. Moreover, in this way, my brothers, let us recognize that there are many harsh [people], as in the case of one [who] quarrels or strikes or persecutes, becoming even harder and being condemned.[45] In this way whenever someone hates another person, when he is angry or envious, enraged, haughty, or loathes a sinful person, and does not rebuke his [own] mind nor feel sorry for him—because we ourselves are sinners—and when he falls among rumor-mongers, if a person does not watch himself with regard to these and similar things, (c.840) he will indeed be harsh and sin.

Everyone is afraid [of him] and flees from him as from a vicious lion; [likewise:] when he observes [with envy] the honor of his neighbor; when he holds on to a grudge in his heart; when he rebels against the teaching; when he disdains the true word and cheats the truth; when he judges [someone] on account of these futile and transitory [things]; when he believes a report from afar even though he has neither seen nor examined it; when he proclaims a fact that is not truthful and fair to a person, and when he rebukes without righteousness and chastises without com-

42. Ph 4:5
43. Rm 13:7
44. Rm 15:33; Ph 1:2
45. Hermes, *Similitudes,* VI, 5, 5

ﻣﻠﺍ ﺗﺤﺎﻫ. ﺓﻜﻜﻠﻴﻪ ﺍﺄﻴﻪ ﻣﻘﻘﻤﺎﻡ ﺩﻭﻤﻪ ﺓﻜﻤﻠﻤﻬﻪ: ﻭﺄﻪ ﻜﻜﻪ ﺓﻜﻜﻪ ﻣﻨﺎﺴﻪ ﺃﻴﻨ ﺴﻪ ﺴﻪ ﻣﻪ ﻩﻜﻪ ﻣﻤﻤﻘﺎ: ﺓﻜﻜﻪ ﺎﻤﻪ ﻣﻪﻤ: ﺓﻜﻜﻪ ﺎﻜﻨﺍ ﺓﺍﺗﺤﺍ: ﺓﻜﻜﻪ ﺎﻤﻪ ﻣﻤﻤﻘﻜﻨﺍ ﺓﻜﻜﻤﻘﻜﻨﺍ ﻣﻤﻤﻜﻨﺍ ﺃﻪ ﻭﺤﻨﻢ: ﻭﺄﻴﻪ ﻣﻘﻘﻤﺎﻡ ﻣﻠﺍ ﻣﻤﻤﻘ

passion; when he strikes secretly and speaks untruthfully; when he is unjust and haughty; when he has an evil eye; when he lies and does not keep his word; when he possesses something and does not relieve one who is needy of it; when he is abusive and his mouth is full of filthy speech; when he does not share honor with one who is deserving; when he speaks about virtuous things with hateful words or mocks the righteous ones or blasphemes the good; when he attacks [someone] and brings forth and spitefully alleges [rumors that] no one believes; when he hates strangers and defrauds laborers; when he reveals the secret of his neighbor; [and] when he hates a person or reveals his secret.

By all these [things] and the rest, (C.841) which are like them, a person will be condemned and hated and considered an abomination, and he will sin and be rejected by God and by human beings.

But whoever defeats evil and rises above all these things will live spiritually with our Lord and do all good things and be compassionate upon all people, good and bad. By his abundant love he will not forget anyone in order to call him and turn him back to the house of life. Blessed is one who acts this way, for he will be with our Lord.

12. Concerning what the Spirit said in Isaiah—'This is not a fast so that a person may bow his neck like a hook and lower himself with sackcloth and ashes, but this is a fast that I have chosen so that you may break the bonds of iniquity and cut the burdens of deceit'.[46] Scripture did not say that this fast is not virtuous. For the Lord did not completely reject sackcloth and ashes nor whoever bows his neck like a hook in hunger and thirst, in poverty, renunciation, and solitariness; but the Lord reviled through Isaiah the liars who inwardly were full of wiles and robbery and spoils between their teeth and oppressed (C.844) free people

46. Is 58:5-6

ཅི་ཚེ་ཞེ་ན་ཁྱོད་ཀྱི་ཐུགས་ལ་ཡོད་པ་ཞིག་ཏུ་ཤེས་ཏེ་ཞེས་པ་ལ་སོགས་པ་ཞེས་བྱ་བ་ནས་ཞེས་པ་ཞེས་བྱ་བ་ཡན་ཆད་ཀྱིས་ཀྱང་ཞེ

with slavery, and 'they devour the houses of orphans and widows',[47] and do everything evil. The ashes and sackcloth under their feet lowered them falsely and they fasted from bread falsely so that they might show off to people. They humbled their bodies and disfigured their faces[48] and prayed in the market places in the sight of people so that they might be seen to be righteous ones,[49] while laboring secretly at wickedness.

Therefore, the Lord reviled these false people who fraudulently fasted and lowered themselves falsely, and said, 'I will not accept a deceitful lowliness and a false fast. It would be better for a person to eat and drink and wear white [clothes] than to do evil things while fasting and wearing sackcloth and causing everyone to wail through the evil things he does.'

13. But as for the rest, anyone who [desires to] transcend all these evil things and pursue good things, the Lord desires that he fast and lower himself, wear sackcloth and eat ashes and pray at all hours until he is redeemed by our Lord and triumphs in all [his] battles and refreshes himself. By this we should realize that the Lord reviled the false ones in Isaiah: see the prophets (c.845) and the apostles who lowered themselves, [how] they wore the skins of lambs and goats and put on sackcloth, and ate by weight and drank by measure[50] and ate ashes as it is written.[51] The Lord rejoiced over them and did not revile them, but said good things about them and made them great.

In this same way, the Lord delights today in whoever chooses the portion of solitariness and loves celibacy and desires to make his heart pure and see the Lord in his glory, and become perfect and dwell in him so that they might judge his body,[52] as Paul has said, and be humbled and

47. Mk 12:40; Mt 23:14
48. Mt 6:16
49. Mt 6:5
50. Ezk 4:10-11
51. Ps 102:9
52. 1 Co 9:27

དེའི་ཚེ་ཁོང་ཚོས་ཀྱང་ཁྱོད་ལ་ཞབས་ཏོག་བྱེད་པ་མེད་པ་ཡིན་ནམ་ཞེས་ཟེར་བ་ལས། ཁོང་གིས་ཁོང་ཚོ་ལ་ལན་གདབ་པ་ཡིན་ཏེ། ངས་ཁྱོད་རང་ལ་བདེན་པར་ཁྱོད་ལ་བྱ་བ་འདི་ལྟར་བྱས་པ་ཡིན་ནོ་ཞེས་ཟེར་བ་ཡིན་ནོ།

དེ་ནས་ཁོང་གིས་ཀྱང་ཁྱོད་ལ་ཞབས་ཏོག་བྱེད་པ་མེད་པ་ཡིན་ནམ་ཞེས་ཟེར་བ་ལས། ཁོང་གིས་ཁོང་ཚོ་ལ་ལན་གདབ་པ་ཡིན་ཏེ། ངས་ཁྱོད་རང་ལ་བདེན་པར་ཁྱོད་ལ་བྱ་བ་འདི་ལྟར་བྱས་པ་ཡིན་ནོ་ཞེས་ཟེར་བ་ཡིན་ནོ།

(13) ཇི་ལྟར་ཡང་དེ་ཁོང་གིས་ཁོ་ན་ལ་ཞབས་ཏོག་བྱས་པ་ཡིན་ནོ། ཁོང་ཚོས་ཀྱང་ཁྱོད་ལ་ཞབས་ཏོག་བྱེད་པ་མེད་པ་ཡིན་ནམ་ཞེས་ཟེར་བ་ལས། ཁོང་གིས་ཁོང་ཚོ་ལ་ལན་གདབ་པ་ཡིན་ཏེ། ངས་ཁྱོད་རང་ལ་བདེན་པར་ཁྱོད་ལ་བྱ་བ་འདི་ལྟར་བྱས་པ་ཡིན་ནོ་ཞེས་ཟེར་བ་ཡིན་ནོ།

དེ་ནས་ཁོང་གིས་ཀྱང་ཁྱོད་ལ་ཞབས་ཏོག་བྱེད་པ་མེད་པ་ཡིན་ནམ་ཞེས་ཟེར་བ་ལས། ཁོང་གིས་ཁོང་ཚོ་ལ་ལན་གདབ་པ་ཡིན་ཏེ། ངས་ཁྱོད་རང་ལ་བདེན་པར་ཁྱོད་ལ་བྱ་བ་འདི་ལྟར་བྱས་པ་ཡིན་ནོ་ཞེས་ཟེར་བ་ཡིན་ནོ།

make his body die, and fast constantly and pray and empty himself and become celibate and take up his cross and journey with the sufferings of our Savior. And if not, he is not able to be worthy of him and become Perfect and attain the portion that comes to the saints in light.

14. But as for the rest, everyone will find [reward] in the way that he labors and [the Lord] will reward every person according to his works and he will not deal unfairly with anyone who gives a cup of water or a morsel of bread.[53] No person [who] fasts discerningly even one hour, and missing the time of the meal prays and then eats, will be rejected.

When is a person so poor that he cannot afford a cup of water and morsel of bread, nor afford the washing (c.848) of feet nor the bandaging of [the wounds] of the sick nor hosting strangers [for the night], [if] he has a house? No one is too poor to [be able to give] compliments and a loving greeting, unless he wishes to become an evil one. But God, who sees the diligence of those who wish to make the weary live despite their poverty and are afflicted in order to keep his commandments, will treat them well with these visible things, and will give them these things that are promised, but not visible.[54]

15. A spiteful word may be spoken about someone, yet whether false or true, the speakers of these vain words shall have to give an answer on the day of judgment and they will [have to] give an excuse for them, [both] they and those who confirm them or repeat them after their speakers without having actually seen them nor really touched them. Because of this, the righteous ones should watch themselves so that not even when they have seen [something happen] should they speak, lest they pit one person against

53. Mt 10:42
54. Heb 6:1

ﻡﺘﻣﻨﻩ ﺤﻣﻠﻩ: ﻩﺰﻭﻡ ﺃﻣﻨﻠﻡ ﻩﺰﻟﺍ: ﻩﺘﻤﺰﻭﻣ ﻡﻨﻣﻣﻡ ﻩﺘﻣﺤ ﺭﻤﺤﻩ: ﻩﺤﻤﺭ ﻭﺰﺍ ﺤﻣﻣﻩﻡ ﻭﺰﻩﻣﻡ. ﻩﺍﻟﺍ: ﻟﺍ ﻣﻤﺤﻡ ﻫﺰﺍ ﺤﻩ ﻩﻣﻠﺤﻡ: ﻩﻣﺰﻭﻡ ﺤﻤﻨﻟﺍ ﻭﻤﻠﻡ ﺤﻣﻣﻣﻣﺍ ﺤﻨﻩﻭﺍ﴿

(14) ﻤﺰﻟﺍ ﻭﻡ ﻣﻠﻤﻨﻩ ﺃﻡ ﻭﻟﺍ ﻣﻤﺤﻡ: ﻩﻣﺰﻡ ﺤﻣﻨﻩ ﺃﻡ ﺤﻩﻭﻩﻡ ﻩﻟﺍ ﻟﻤﻩ ﻟﺍﻨﻩ ﻭﻩﺤ ﻫﻣﺍ ﻭﻣﺘﻟﺍ ﺃﻩ ﻡﺭﻟﺍ ﻭﺤﻤﻟﺍ. ﺍﻫﻟﺍ ﻡﺍ ﻫﻨﻟﺍ ﻭﻟﺍﻡ ﻟﺍﻨﻩ ﺤﻣﻭﻣﻨﻟﺍ ﻩﻣﻨﺤ ﻨﻭﻨﺍ ﻭﻣﺰﻟﺍ: ﻩﻣﺰﻟﺍ ﻩﻡ ﻨﻣﻨﻩ ﻣﻠﻤﻠﻤﻡ.

ﻩﻣﺍ ﻭﻟﻩ ﻣﻤﻣﻡ ﻟﺍﻨﻩ ﻣﻤﻡ: ﻡﻡ ﻣﻣﺍ ﻭﻣﺘﻟﺍ ﻩﻡ ﻡﺭﻟﺍ ﻭﺤﻤﺍ ﻟﺍ ﻣﻤﻣﻡ: ﻩﻟﺍ ﻡﻡ ﻫﻨﻠﺍ ﻭﻟﻟﺍ ﻩﺰﻨﻭﻨﺍ ﻭﺘﻤﺍﺍ ﻩﻣﻠﺍ ﻭﺍﻣﻨﺘﺍ ﻣﻤﻣﻡ ﻟﺍﻨﻩ ﻭﺍﻤ ﻨﻩ ﻣﻨﻠﺍ: ﺍﻫﻟﺍ ﻡﻡ ﻣﻟﺍ ﻤﻣﻨﺍ ﻭﻡ ﻫﻨﻣﻣ ﻟﺍﻨﻩ ﻣﻨﻣﻣﻡ ﻭﻣﺍ ﻫﻨﻟﺍ ﻭﻡ ﻭﺰﻨﻭ ﻭﻨﻩﺍ ﻤﻣﻟﺍ. ﺃﻨﻩﺍ ﻭﻡ ﻭﻣﺍ ﻣﻩﻣﻩﻩﻡ ﻭﻨﻨﻨﻣﺍ: ﻭﺰﻨﻡ ﻭﻡ ﻣﻣﻣﻩﻩﻩﻡ ﻨﻣﻡ ﻨﻨﻠﻤﻨﻩ: ﻩﻣﻨﺤﻨﻡﻡ ﻣﻠﻠﻟ ﻭﻠﻤﻩ ﻩﻣﻩﻩﻡ ﻭﻣﻣﻣﻩ: ﻣﻠﻠﻤﻨﻩ ﻩﻨﻨﻡ ﻭﻣﻣﻣﻩ: ﻩﻣﻨﻨ ﻨﻨﻨﻡ ﻩﻨﻨﻡ ﻭﻨﻨﻨﻩ ﻭﻨﻨﻨﻡ ﻭﻨﻨﻨﻩ﴿

(15) ﻡﻠﺍﻨﻩﺍ ﻭﻡ ﻨﻠﻟﻨﻩ ﻡﻨﻨﺍ ﻫﻨﻨﺍ ﺃﻩ ﻭﻠﻟﻟﻠ ﺃﻩ ﻨﻭﻭﻭﻠ: ﻨﻨﻠﻠﻡ ﺃﻨﻨﻭﻭﻡ ﻭﻨﻨﻡ ﻫﻟﺍ ﻨﻠﻠﻨﺍ ﻭﻠﻨﻨﺍ ﻫﻠﻠﻠﻨﺍ ﻨﻨﻨﻨﺍ ﻭﻭﻠﺍ: ﻩﻫﻫﻡ ﻭﻠﻠﻡ ﻩﻨﻨﻡ: ﻩﻫﻩ ﻩﻨﻨﻡ ﻭﻨﻭﻡ ﻨﻨﻡ ﻩﻟﻨﻡ ﻨﻨﻡ ﻨﻭﻭ ﻨﻭﻭﻭﻡ: ﻡﻡ ﻟﺍ ﻣﻭ ﺃﻨﻡ ﻭﻨﻭﻭﻡ ﻩﻟﻨﻡ ﻨﻨﻡ ﻨﻨﻨﻠﻠﻠﻠﻠﻠ ﻩﻨﺍ ﻨﻭﻭﻡ ﻭﻭﻭﻠﻠ ﻨﻨﻨﻩ ﻭﺍﻫﻟﺍ ﻫﺍ ﻭﻣﻭ ﺃﻨﻨﻡ: ﻭﻟﺍ ﻨﻨﻨﻠ ﻟﺍﻨﻩ

another, in order that on the day of judgment and refutation they will not thereby be held captive. 'By your words you shall be justified and by your words you shall be condemned.'[55] And 'You will give a response to them on the day of judgment.'[56] Because of this (C.849) everyone who fears the judgment to come will guard himself from these things lest he be guilty and flee from many sins.

For if nothing that happens in the kingdom escapes this earthly king and his scribes, how much more is nothing done by people forgotten by that heavenly king and that spiritual scribe so that he may refute them about everything in an orderly fashion, saying the following, 'What did "so and so" say in "such and such" place? Come give an answer.' And if he says, 'I heard from "so and so",' no one will accept [it] from him. But [someone will say], 'Give some proof of the word. Why did you confirm and proclaim it while you had not seen it?'

16. It is also said in Isaiah, 'This is my rest; comfort the weary'.[57] See how the almsgivers comfort the weary, and [so] comfort the Lord, and [then the Lord] comforts them on his great day. In this world [the Lord] does not desert them, because David said, 'I have not seen the righteous one who was abandoned, nor even his seed who lacked bread'.[58]

Therefore, it is not because of this that the solitaries will be prohibited from meat and wine, but they shall strive hard not to be filled with dry bread and water, because in this way a person may be kept pure and become light and be glorified through fasting and prayer and the sufferings (C.852) of the body and through its scourging. If a person does not die during his life from the dangers of this world, or from harmful pleasures, or from murderous lusts, or from having placed on his head condemnatory things, he

55. Mt 12:37
56. Mt 12:36
57. Is 28:12
58. Ps 37:25

ꠍꠞ ꠘꠀ ꠍꠀꠍꠎꠏꠀ ꠍꠞꠍ ꠎꠞꠇꠉ ꠘꠀꠋꠉ ꠍꠞ ꠏꠀꠋꠞꠇꠀꠍꠀꠀꠎꠀ. ꠍꠞ ꠏꠞꠎꠞꠍ ꠎꠞ ꠀꠘꠀꠍ ꠍꠞ ꠏꠞꠎꠞꠍ ꠀꠀꠍꠎꠞ. ꠍꠀꠏꠞꠇꠉ ꠀꠀꠍꠎꠞ ꠍꠞ ꠎꠞꠇꠉ ꠘꠀꠋꠉ ꠍꠞꠍ ꠎꠞꠇꠉ ꠘꠀꠋꠉ ꠍꠞ ꠘꠀꠋꠉ ꠀꠀꠍꠎꠞ. ꠍꠞꠍ

is not able to be with our Lord when he departs from his body, as Paul said,[59] and as our Lord said, 'My way is narrow and difficult'.[60] 'Whoever loves me will lose his soul on account of me',[61] that is, he will prohibit from [his soul] all physical comforts of its dissolute desire, and 'Whoever loses his soul with sufferings shall find it',[62] and 'His heart shall rejoice in me, says the Lord, and no one shall take away his joy'.[63] Because of this the Spirit spoke through the mouth of David, 'Toil in the world and you will live forever and not see corruption.'[64]

Therefore, why does he command us to labor and toil in this visible work? For we were not commanded to hew stones and make bricks and build buildings that will fall down or disappear tomorrow, nor even to acquire wealth and bury treasures in the earth because they exist only for a little while:[65] either we die and our riches remain in the earth, or they perish and leave us on the earth. (c.853)

17. My brothers, everyone who does not labor in the service of truth will fall by spiteful desires and be worn out; if not, look, he will work the hoe all the days of [his] life. But if ceasing from the labor of truth he does not labor on the land, he will fall heavily by the lusts that kill at all times and be condemned. But because of this the Spirit said, 'Labor forever';[66] that is, as long as you are in this world, toil and run and make supplication with fasting and prayer, with vigil and petition, with asceticism, lowliness and love, with celibacy, poverty and patience, with sufferings, truth and knowledge, so that you may live forever and ever.

18. Let us realize, my brothers, and see how we are dead from righteousness and live by sin, and are healthy in the matter of transitory labor but sick in the labor that does not

59. 2 Co 5:8
60. Mt 7:14
61. Mt 16:25
62. Mt 10:39
63. Jn 16:22
64. Ps 49:8
65. Mt 16:19
66. Ps 49:8

ﻟُﺍ ﻫﻤﻤﺸ ﻭﻫﺪ ﻭَﺤﺘﺒ ﻫﻢ ﻗﻠﻨﻪ ﻭﻜﻢ ﻫُﺰﻢ ﺗﻪﺍﺍ: ﺃﻣ ﻭَﺍﻫُﺰ ﻗﻬﻜﻪﻫ: ﻩَﺍﻣ ﻭَﺍﻫُﺰ ﻫُﺰﻢ: ﻭﻣﻠﻤﺪﺍ ﻭﻣ ﻛﻢ ﻩَﺍﻛﻤﺰﺍ ﻭﻣ ﺃﻭﻭﺳ. ﻣﻢ ﻭﺅﺸﻢ ﻛﺪ ﻛﻢ ﺗﻪﺤﺒ ﺗﻪﻫﻪ ﻫﻠﻨﻜﻤﺪ: ﻫُﻪ ﻭﻢ ﺗﻄﺍ ﻫﺘﻪ ﻏﻬﻪﻫ ﺳﺸﺘﻪ ﻗﻠﻨﺘﺍ ﻭﺯﻫُﻪ ﺯﻫﺪﺍ: ﻫﻢ ﻛﻢ ﻫﻢ ﻛﻢ ﻫﻢ ﻛﻢ

pass away. As we labor carelessly in [the latter] and labor in transitory things with all our strength, our bodies are dead from the truth, love, and (c.856) celibacy, and live through the falsehood of error. For it was right that we should die from falsehood and lusts and live for truth and love and celibacy. Everyone who associates our body with sin and becomes its companion, because [our body] has tasted death from the beginning through the transgression of the commandment of our father Adam,[67] and strayed from truth and died from good things and lived by bad things, only through great labor will [our body] not die from evil things and live and be established in good things.

19. So now let us be joined to our Lord and let us fast and pray until he roots out[68] from us the old person, the outer and the inner.[69] May the grace of our Lord Jesus Christ be with all people that they may live, Amen.

Also concerning our despisers and our enemies, may [Jesus'] mercy be upon them, and may he forgive us all our sins. Moreover, may his grace abound especially over our friends, and may they reign by the hand of Christ. Amen.

Those who read [this book] and work diligently and learn and do and teach through our Lord Jesus Christ, remember me in prayer in the name of Jesus Christ. That is, the name that the Trinity desired so that through it the diseases and wounds of Adam and of his children will be healed and their spots will be made white and their sins will be cured. That is to say, the Tree of Life of the Garden of Eden (c.857) by which people are saved from death, this Tree being the Life-giving Spirit, as Paul has said. 'At this name of Jesus every knee shall bow and by it every tongue, which is in heaven or on earth, shall praise.'[70]

In this way it is appropriate for us to say in our petition, 'Our Lord Jesus, save us from the evil one and make

67. Gospel of Thomas, 1, 18, 19
68. Literally, 'perfects'—*gamar* (participle).
69. Ep 4:22
70. Ph 2:10

حُكْ: ەلىر وْحصعُطا لُلْم ىيْ حه ەحنُكەوئىدًا لُلْمْ هْ هُكْحه سْىكْ: ەهَىلًم هَيْتْىر هْ هذُا ەهْ شەحُا ەهْ هَبْهقەلُا: ەسُلْم ىيْ حبْيُكْحلُا وِهْحىْ وِاْهْ ەهْ وْيُكْحلُا ەهْ قَيُىيُكْلُا ەىْسْا كْهذُا ەْحشەحُا ەْحهَبْهقەلُا. ەهْكه وْهقەلْهْ هَيْزِ كْسهًىدًا ەەْەا كْه ىْحذا: هْهُىلا وْهْم هَەلُا هْ حذَّمىلا كْحنْ هُهمبُا وْاهَى اُوْم: ەْهدا هْ هذُا ەهَىلا هْ هُنْحُدًا ەْسُا حضَّمعُدًا: ەْالُا ْ حنْعطُا هَيُىلُا لُا هُلْا هْ هَىقُحُدًا: ەسْتْا ەهْمدْزُ حهُنْحُدًا.

(19) ىْهْاهَ: هْهَىلا حهْزِ ەىزُلْا حبْهدا وُىْهَ: هْىَ هَنْعُا خْهًمُا هْ حكَ: ەهْ كْيه. هُىهَلْه وهْزِ ىْهَه ههَسُا ْلهْا كْم هُكْهَى حتْتْعُا ەىْشَ اهَىم.

اُه كْلا هُتلْم ەكْلا حكْبْحُضْتَ ْهەهَى تْسهْهِ: ەْهضَهه كْ هُكْهَى ىْهُهَ. ەكْلا تُسهْم اُەت ىْهًىْاْىْا ْهقَه هُىهَلْه: ەْهكْهَى هُابُا وْههَسْه اهَىم.

ەاىْم وهُزم ەهْمىْهًم ەىْكهًم ەىْحبُم ەهْكهًم حهْزِ ْهقَه ههَسُا ْلاوْهُەىس هُرِهُحلُا هْهْه ْهقَه ههَسُا. ەُه هُىه حهُا وْرُحه لهُىْهُحلُا وْهْ ْهلهْقَى هُاهَّهِه ەهْتەُلهْ وُاوُم ەْوىْكْهِه ەْهمْقُ هَقْاهُهلهْهَى ْهلهْقَى سهُهْمهْى. ەُه هُىه اُىْكْا وِسْتْا وُكْنْه حبْ ىْهَىْ وْهْ سُلْم حْتْتْعُا هْ هْهلُا: وُاىْهِه ەُا اُىْكْا وْسُا هْهَىُىلُا: اُىْصْا وْاهَ: هَهْحەه: وْحەْا حهُا وهْزِ ْهقَه اهَى هُلا حْهُ ەْهْ ىْهْ وْهْ ىْهْا ەهْ ىْهْ وْهْ كْهُ وْحهَّهُا ەهْاوْحُا.

هْ هُهَ وْاْم كْ هِ وْاهَ: حضَّهلُا: هُزِ هْهَى هْهَىْ هْ حُسهُا: ەْحبْم

us according to your will. Our Father who is in heaven, blessed is Jesus Christ. Save us from temptations and make us according to your acceptable and perfect will.' Since Paul knew that without this name our road would not ascend to the top, he commanded us, 'Everything we do in word and in deeds, do in the name of our Lord Jesus Christ'.[71] Keep his words and you will triumph over the evil one and [Jesus] will save you.

The end of the twenty-ninth *Memra,* which is on the discipline of the body.

71. Col 3:17

ھَاهذا وِتْهنَم ەلْهدا

أَىم رْحنُم: أَثَم وِكْمضُا هكَنَم تْقَەم هەَسنُا: قَبُ هْم تْقفَەتْا ەَحتْبِم أَىم رْحنُم ەَه هضَطُا ەَلِهَّسنُا. ەهْكُلا وِنُبِم وِەُا قَەكْدەھ وْوُلُا ەُنُا هضُا لُا ضُحمُا أَەوسَ كنَّىم: هْكُلا ەُنُا قَمبُ: وِثَلا هْتِم وِهُدنَّبِ حهْحكُا ەكَتحُبْا: كْمضْدە وِهُنُ تْقَەم هەَسنُا حتْبە: ەلْنە هْكْتوِم ەرُضم أَيِذُەُ هْم كْمعُا ەفُنْم كثَمُ؛

هكْم ھَاهذا وِتْهنَم ەلْهدا وِئلا ضَەضم قَلِنُا؛

Memra-Thirty

ON THE COMMANDMENTS OF FAITH AND THE LOVE OF THE SOLITARIES

Summary: The second longest *memra*-begins by distinguishing between the commandments and disciplies of faith and love—the latter being intermediary between the Upright and the Perfect. A summary of the standards of Perfection is given. The author concludes the work with a strong affirmation of the ministry and salvation of the Upright, Zacchaeus being the model.
(c.860)

1. [This *memra*-is] concerning the commandments of faith and of love, as well as the way of life of the solitaries, [showing] how a person might know how to pursue love and ascend to Perfection.

The Savior will come to whoever wishes to become a solitary and pursue solely the commandments of love, for the commandments of love are distinguished from those of faith, which is inferior to love. Because the commandments of faith educate all children and sick ones, and appeal to those who do not know God, [faith] commands and reminds them that they should be fleeing from the company of evil people, until they are educated and are strengthened (c.861) and can distinguish one utterance from

ﻣَﺎﻫِﺪُﺍ ﻭَﺍﻟْﻜِﺘَﺎﺏ. ﻭَﻟَﺎ ﻗُﻮَﺓَ ﺇِﻟَّﺎ
ﺑِﺎﻟﻠَّﻪِ ﺍﻟْﻌَﻠِﻲِّ ﺍﻟْﻌَﻈِﻴﻢِ.

(1) ﻟَﺎ ﻗُﻮَﺓَ ﺇِﻟَّﺎ ﺑِﺎﻟﻠَّﻪِ ﺍﻟْﻌَﻠِﻲِّ ﺍﻟْﻌَﻈِﻴﻢِ: ﻣَﻌْﻨَﺎﻫَﺎ: ﻟَﺎ ﺣَﻮْﻝَ ﻭَﻟَﺎ ﻗُﻮَّﺓَ ﻟِﻠْﻌَﺒْﺪِ ﻓِﻲ ﺗَﺮْﻙِ ﻣَﺎ ﻧَﻬَﻰ ﺍﻟﻠَّﻪُ ﻋَﻨْﻪُ ﻭَﺍﻟْﻌَﻤَﻞِ ﺑِﻤَﺎ ﺃَﻣَﺮَ ﺍﻟﻠَّﻪُ ﺑِﻪِ ﺇِﻟَّﺎ ﺑِﺎﻟﻠَّﻪِ ﺍﻟْﻌَﻠِﻲِّ ﺍﻟْﻌَﻈِﻴﻢِ.

ﻭَﻗِﻴﻞَ: ﻣَﻌْﻨَﺎﻫَﺎ ﺃَﻧَّﺎ ﻟَﺎ ﻧَﻘْﺪِﺭُ ﻋَﻠَﻰ ﻃَﺎﻋَﺔٍ ﻭَﻟَﺎ ﻧَﻘْﻮَﻯ ﻋَﻠَﻰ ﺍﻟْﻌِﺒَﺎﺩَﺓِ ﺇِﻟَّﺎ ﺑِﺎﻟﻠَّﻪِ ﺍﻟْﻌَﻠِﻲِّ ﺍﻟْﻌَﻈِﻴﻢِ. ﻭَﻗَﻮْﻟُﻪُ: ﺇِﻟَّﺎ ﺑِﺎﻟﻠَّﻪِ ﺍﺳْﺘِﺜْﻨَﺎﺀٌ ﻣُﻨْﻘَﻄِﻊٌ ﻣِﻦْ ﻗَﻮْﻟِﻪِ: ﻟَﺎ ﺣَﻮْﻝَ ﻭَﻟَﺎ ﻗُﻮَّﺓَ ﻟِﻠْﻌَﺒْﺪِ ﻓِﻲ ﺗَﺮْﻙِ ﻣَﺎ ﻧَﻬَﻰ ﺍﻟﻠَّﻪُ ﻋَﻨْﻪُ ﻭَﺍﻟْﻌَﻤَﻞِ ﺑِﻤَﺎ ﺃَﻣَﺮَ ﺍﻟﻠَّﻪُ ﺑِﻪِ ﺇِﻟَّﺎ ﺑِﺎﻟﻠَّﻪِ ﺍﻟْﻌَﻠِﻲِّ ﺍﻟْﻌَﻈِﻴﻢِ ﻓَﺈِﻧَّﻪُ ﻳُﻌِﻴﻨُﻪُ ﻭَﻳُﻮَﻓِّﻘُﻪُ ﻟِﻤَﺎ ﺃَﻣَﺮَ ﺑِﻪِ ﻭَﻳُﺴَﻬِّﻞُ ﻋَﻠَﻴْﻪِ ﻣَﺎ ﺻَﻌُﺐَ ﻣِﻦْ ﺫَﻟِﻚَ ﻭَﻳَﺼْﺮِﻓُﻪُ ﻋَﻦْ ﻣَﺎ ﻧَﻬَﻰ ﺍﻟﻠَّﻪُ ﻋَﻨْﻪُ ﻭَﻳَﺤْﻔَﻈُﻪُ ﻣِﻦْ ﻣَﺎ ﻳَﻜْﺮَﻫُﻪُ ﻣِﻦْ ﺫَﻟِﻚَ

another—which is the greater and which is the lesser, which is hateful and which is virtuous. [Faith] assists them in this way, even if they [have to] isolate themselves for a brief time from cruel and evil people. It is better for them to be isolated from boastful, troublesome, and debauched people, [along with] harlots, adulterers, and covetous ones, than to be led away through their innocence and ignorance by their evil teaching and completely perish.

For this reason faith isolates its disciples from every brother who behaves wickedly, or from one who has something impure in him, until they grow up and are strong and securely established. Then they will become disciples of universal love, which is superior to faith, for [love] teaches its disciples something superior to faith, but is not useful to its disciples. Because faith commands its disciples, 'Distance [yourselves] from being with evil men and from every brother who behaves wickedly',[1] [faith] knows that its disciples are young and do not as yet understand how to distinguish which are the commandments of faith and which are those of love. As a person ascends from love to Perfection, in order that they may not be troubled and perish, [faith] establishes for them a temporary law until (c.864) they have strength and are filled with knowledge; [faith] will then commit them to love in order to instruct them [in] Perfection, and make them acquire that great, acceptable, and perfect mind of Christ.

2. The commandments of love are more lowly than those of faith; they are all [things] to all [people].[2] But the commandments of faith are harder than those of love; they flee from being with evil ones. They were made [almost] as the opposite to one another. Faith and love [are both] educators of the young. Faith says to its disciples, 'Do not eat with adulterers, or with any brother who behaves wickedly'.[3]

1. 2 Th 3:6
2. 1 Co 9:22
3. 1 Co 5:11; 2 Th 3:6

ﺧَﻴْﺮٌ ﻟَّﻠﻪِ: ﻭَﺍﻣَّﺎ ﺍﻟَّﺬِﻱ ﻭَﺍﻣَّﺎ ﺍﻟْﻤُﻨَﺎﻓِﻖُ: ﻭَﺍﻣَّﺎ ﺍﻟْﻤُﺴْﻠِﻢُ ﺍﻟَّﺬِﻱ ﻭَﺍﻣَّﺎ ﺍﻟْﻤُﺴْﻠِﻢُ ﺍﻟَّﺬِﻱ ﻳُﻌْﻄَﻰ ﺍﻟْﻤَﺜَﺎﻧِﻲ ﻓَﺎﻟَّﺬِﻱ ﻳُﻌْﻄَﻰ ﺍﻟْﻤَﺜَﺎﻧِﻲ ﻓَﻬُﻮَ ﺍ

Love [on the other hand] teaches its disciples since it knows they have the strength,

> I am sending you as lambs among wolves[4] so that you might be good ones among evil ones in order to convert them. Be innocent like doves and cunning like snakes,[5] so that you may be all [things] with all [people][6] and know how to speak with everyone in order to give vegetables to the sick and milk to the infants, and [the minor] commandments to the Upright and solid food to the Perfect and the strong, so that you may take on the illness of the sick.[7] Bless whoever curses you and love whoever hates you, and pray for whoever persecutes you[8] and deals harshly with you. Have in your mind to become (c.865) like lambs for the slaughter, just as it is written, 'Because of you, our Lord, we die everyday and have become like sheep for the slaughter'.[9]

Faith, which knows love, teaches its disciples as if it does not know [faith]. Because love knows where its disciples are going, they will help the sinners and evil ones. If they enter the house of licentious ones they will greatly chasten them, and [if they enter the house of] sinners they will greatly justify them, and [if they enter the house of] adulterers they will actually sanctify them. [Even] if they do not help them, the disciples of love will not fall from their truth. [Love] commands them, 'Consider everyone as better than yourself';[10] while knowing in your mind that you are better than he, as you enter [the home of] everyone and teach everyone.

4. Mt 10:16
5. Mt 10:16
6. 1 Co 9:22
7. Rm 15:1
8. Mt 5:44
9. Ps 44:23
10. Ph 2:3

ھاەدا ۋاكلىرى

ەشەكا ھكك كلۇقىۋەچە ھېلا ۋېۋ ۋاما ھەر سىلا:

ۋھۆۋ ئۇا كھر ئىم ئەتا كىس ۋاتا ۋاەەر ئۇتا كىسا ھېلا ۋېقا ھىقا ۋاھئر. ەەئەر كم ئاھىقىم ئىم ئۆقتا: ەۋئىقىم ئىم سۆۋاا: ۋاەەر ئىم كم ئىلا: ەاۋكر ئەھ ئاھكلىر كم ئىكىۋ: ۋاكلىر ۋېھا كۋتىۋا ەسكما كتكۋا: ەۋەۋېتا كقاتا ەھاۋەكلا ھۋئىاا كىھىتا ۋكىتىكا: ۋاھكىر ئىھا ۋەۋەكا ۋتىۋا: ۋاكۋىر كھر ۋلا كھر ئىكر ۋاۋكر ئىم كىر ۋۋۋە ەاۋسقىر كھر ۋھتا كھر ئىم ئىلا ئىكر ۋاۋكر ئىم ەۋھلىكى: كھر. ۋاامۆھە ھۋئىقىر ۋاەەر ئىم ئەتا كتىصلا: ئىم ۋىلىمت ۋھۆكلىم ھۋئ ئىكىۋ ەەۋىۋ ۋەۋىۋ ئىم كتا كتىصلا.

ەەەما ۋىقىئلا: ۋېكا كە كىۋكا: ھكھا كلۇقىۋەچە ئىم ۋە ولا ېكا كە. ئۇكا ۋې ھېلا ۋېۋ ۋاما ۋاۋكر ۇلقىۋەچە: ھۋاۋى ھۋاۋە كىلىتا ۋكىقتا: ۋا كاكىر كىھ ۇكتلا ىتىقھ ىتىھىر كۋەر: ۋكىلىتا ۋۋۋقھ ۋۋۋىھ كۋەر: ۋكىۋىتا ىھېۋھ ىھېۋھ كۋەر: ۋا ھۋاۋە لا ھۋاۋى كۋەر: ۋئىر ۇكھىۋەچە ئىكا ھر ۋىۋاۋە لا ئىكىر: ىھقھ كۋەر ۋىھھە كقىلىھ ئىم ۋىتلۇ ھىقھ: ھ ېكىر ئېۋى كتىصقھ ۋايۋى ىتلۇى ھتە: ئىم ۋاكلىر كۋا ھىلىھ: ۋكقىلىھ ۇكقىلىھ. ۋكھر ۋېلا ۋىلىتە:

Lower yourself from the commandments of love and teach a young mind the commandments of faith, which are lower than love. Once you have taught him how to walk resolutely in faith, go [back] up to Perfection and consider him better than you, and place him in front of you and greet and bow down to him, since you are inferior to him.

3. Perfection is tied to love(c.868) because through love its building rises and is completed and perfected, and through [love, Perfection] grows and is glorified. Also [Perfection] teaches the disciples of love something better and greater, and raises them up to be perfect in Christ, as Paul said.[11] But the Perfect one loves and is perfected knowing everything, as it is written, 'A man in the Spirit judges everything, but he is not judged by anyone'.[12] Because he is exalted and great, and because he has loved this one, he knows everything necessary for him to know.

Therefore, this person who has loved and is perfected, is able to build up the church because he knows with whom it is necessary to speak the commandments of faith so that he might be preserved and saved through them; and with whom it is necessary to speak the commandments of love so that he might profit through them, and to whomever it is right to teach the ministry of Perfection so that he might become great through it. For just as solid food is dangerous for an infant a day old, so milk is harmful to whoever has been weaned from the breasts and has tasted solid food.

It is said in the prophet, 'To whom shall he teach knowledge and to whom shall he explain the message? To him who has been weaned from milk or to one who has [just] been drawn away from the breasts'.[13] That is, the people who love all the minor commandments, which are milk and inferior knowledge. (c.869) They do not wish to

11. Col 1:28 12. 1 Co 2:15 13. Is 28:9

ھاەدا ۋاكلاش

ئەگەر ئەھمەد ھەققانى ئۈچۈن ئىشلىگەن ئىشلىرىنى ئۆزى ئۈچۈن ئىشلىگەن دەپ قارىسا، ئۇ ئەخمەق بولغان بولاتتى. ئۇنداق بولمىغاچقا، ئۇ ئۆزىنى ئۇلۇغ ئادەم دەپ قارىمايتتى. ئۇ ئۆزىنى ئاددىي ئادەم دەپ قارايتتى. ئۇ ئۆزىنى ئۆزى ئۈچۈن ئەمەس، بەلكى ئۆزى ياشاۋاتقان جەمئىيەت ئۈچۈن مۇھىم

move up to the major commandments, which are solid food and complete knowledge. Because of this, no one is able to discern the whole will of God, which is acceptable and perfect, because through it a person could know the whole truth of the new world and live with the dwellers of that city of saints, which is the higher Jerusalem, [and live] with our Lord forever and ever.

4. Therefore, the disciples of faith confront the disciples of love, ignorantly persecuting them, [while] the disciples of love endure, as it is written, 'Love endures all things and bears all things'.[14]

The disciples of faith also endure the heretics, are persecuted by the idolaters—because they are their opponents—and, being killed, become martyrs. They are known as martyrs of faith and as [martyrs] of love. The martyrs of faith are persecuted and killed by idolaters and pagans, because they resolutely confront them for their evil doctrine, tearing down their altars and enduring wherever they are persecuted in order not to become vain idolaters in the land of the Lord our God, (c.872) but [in order to] 'Serve only the Lord God who made heaven and earth and all which is in them'.[15] Because of this excellent zeal, they are killed while not loving their murderers and their persecutors, condemning them while they are indeed dying on account of our Lord. There are some who have sins and are forgiven, because they die for the sake of our Lord lest they renounce him. And there are those who do not have sins who are not yet perfected, since they do not love their murderers nor pray for them. Therefore, in that [the martyrs of faith] do not repay them the evil things that they do to them, [even] if they could, because of this the martyrs who do not have sins are better than these martyrs who do have sins.

14. 1 Co 13:7 15. Ac 14:15

ཞེས་བཅོམ་ལྡན་འདས་ཀྱིས་ཐུགས་རྗེས་བཟུང་ནས་ཀུན་དགའ་བོ་ལ་ཞེས་བྱ་བ་ལ་སོགས་པ་ཐམས་ཅད་ཀྱི་ཚིག་ཏུ་བྱ་བ་ཡིན་ནོ། ཞེས་བྱ་བ་ནི་ཚིག་གི་དོན་ཏོ། ཀུན་དགའ་བོ་ཞེས་བྱ་བ་ནི་ཚེ་དང་ལྡན་པ་ཀུན་དགའ་བོ་ལ་ཞེས་བྱ་བའི་ཐ་སྙད་ཡིན་ནོ། ཞེས་བྱ་བ་ནི་ཚིག་གི་དོན་ཏོ། ཐུགས་རྗེས་བཟུང་ནས་ཞེས་བྱ་བ་ནི་ཐུགས་རྗེ་ཆེན་པོས་ཟིན་ཏོ། ཞེས་བྱ་བ་ནི་ཚིག་གི་དོན་ཏོ།

(4) ཇི་ལྟར་ཐུགས་རྗེས་བཟུང་བ་ཡང་ཞེས་བྱ་བ་ནི་ཐུགས་རྗེ་ཆེན་པོས་ཟིན་ཏོ། ཞེས་བྱ་བ་ནི་ཚིག་གི་དོན་ཏོ། ཐུགས་རྗེ་ཆེན་པོ་ནི་ཐུགས་རྗེ་ཆེན་པོ་ཉིད་ཀྱི་ཏིང་ངེ་འཛིན་ཏོ། ཞེས་བྱ་བ་ནི་ཚིག་གི་དོན་ཏོ། ཐུགས་རྗེ་ཆེན་པོ་ཉིད་ཀྱི་ཏིང་ངེ་འཛིན

However, the martyrs of love are persecuted and killed by the members of the household of faith. Since they teach the idolaters with lowliness, they do not kill them but rejoice over them. But. since the members of the household of faith believe that they have understood the whole truth through faith, when a person of love speaks something that is hidden from them, they are stirred up against him and kill him, [saying,] 'Why do you teach something that is not proclaimed in the whole church?' They do not (c.873) understand that if a person does not love as our Lord and his apostles loved, he will not understand the whole truth, and 'vainly he will be puffed up in the mind of his flesh',[16] as said Paul.

But the martyrs of love who imitate Stephen and the apostles teach that love is not jealous[17] nor does it persecute, and it does not hate, nor does it get angry, but sincerely loves and honors everyone. Faith does not command its disciples to kill the evil ones, but to flee from their presence and to expel [the evil ones] from their midst. Therefore, these who kill do not become the disciples of faith, but are disciples of Satan.

5. My brothers, when one or another of us hears a word difficult for him to obey, let us imitate Gamaliel. If something we hear is pleasant for us, [excellent]; if not, let us keep that person away from us and not kill him and die ourselves for his murder. But, let us speak as Gamaliel did to the people in the *Acts of the Twelve Apostles,* 'Leave these people [alone], for if this undertaking is from deception it will destroy [itself] and its doers; but if it is from God, there is no one [who will be able] to destroy or render it void'.[18] (c.876)

Let us be careful.[19] When the persecution of these martyrs of faith and of these martyrs of love is equal, and

16. Col 2:18
17. 1 Co 13:4
18. Ac 5:38-39
19. Literally, 'let us be with ourselves'.

هُةوْا وْي وشَوحُا هَلاوْوقَى ههلاهَكَى هْي حنّت كَملُا وةَمهُنَهاُا. حْيْسْكُلُا كْمِ هْكُلا وْحهَوحُا هلأحهزَى حكَهْ: لُا هُلهَكَى حكَهْ ألَا سزه حهَى. حنّت كَملُا وْي وةَمهُنَهاُا: هْكُلا وهُحزَى وْاوقَهوَى كْمِوْوْا قَكْه حهَمهُنَهاُا: هُا وهَكْلا كْحزُا وشَوحُا هْيْم وْحهْا هْشهَى: هْرؤهقَى كهَحكْه ههَكَى كْه: وحَلا هُنُا كْم هَحقَى أيهَى هْيْم وْلُا هَحزُا حَصنَهلُا قَكْه. ولُا سُحَى وْلِ إِنْ لُا هَسْت أسِ وْاسْت هُنِ وَهكَسْتَوِس: لُا هَيْوِم كْه قَكْه هزُوْا: وَهزَهلَأس كْم هْلاسلَوْ حْيْسُنُا وْحهْه أهَز قَوكْهه.

هُةوْا وْي وشَوحُا وْهيْهَس لَاهكَقَنُهه ههكَسْتْنُا: هَحقَى وْلُا لُلِّ شَوحُا ولُا وُوْه: ولُا هُتْا: ولُا هْلاقَس: ألَا هْزسَم وُسْم حَصَلِنُه وَهنَهَز حَصَحنُه. وَهنَهاُا لُا هقَمُا ههَى حَكْلَى

the murder of both is the same, these martyrs of love are much greater, not only than those martyrs who hate and despise their killers and persecutors, but also [greater] than those martyrs who do not hate their killers and persecutors, but do not love or pray for them nor condemn them. For when these martyrs of love were being killed, they prayed for their murderers and persecutors and blessed them with their love, just as our Lord and his apostles had done, [and] they will become very great and be glorified with our Lord.

6. These martyrs of faith were [also] killed for the sake of our Lord, some of them hating their murderers and persecutors and some not hating them, but not loving them [either]. All of them died on account of the name of our Lord without renouncing him and due to this their faults were forgiven and our Lord rewarded them for their good deeds. They were not able to become as great as these martyrs of love and Perfection, even if they did not have any sins, because they did not understand (c.877) love and Perfection like them. [Still, the martyrs of faith] on this side of them are virtuous. But our Lord exalted above everyone these martyrs of love and of Perfection who were killed while being perfect and they were glorified with him, just as they had suffered with him.[20]

If there are some who loved and were perfected, but [their enemies] did not kill them, they are Perfect ones just the same as these martyrs who were killed, because they also suffered and endured evil things, although no one assailed and killed them—just as [in the case of] some of the Twelve apostles who died by their own natural death and escaped, no one killed them. Perhaps they were greater than those who were killed, just as we know that John, that disciple whom Jesus loved more,[21] was greater. It is written that he died by a natural death and no one killed him. So

20. Rm 8:17 21. Jn 21:28

ەقلا وەكى ەكى ئەوگى ئو: ۋە ئو ەكى ھۆۋا وئەا ەقلا ھۆۋا ەكى ەكى ھۆۋا وھئم ەھرۇئم ھگىم: كە كەشەو ھە ەكى ھۆۋا وھئم ەھرۇئم كھئۆھكتەەى ەكتۇەھئەى: ۋلا ۇ ھە ەئى ھۆۋا ولا ھئم كھئۆھكتەەى ەكتۇەھئەى: ولا ۇسھم كەەى ولا ھرۇكم ەكئەى: ولا ھرۇئم كەەى. ھگىلا ۋە وەكى ھۆۋا وئەا ھە ھەھئگىم ەئى: ھرۇكم ۋەە ئلا ەكئەى كھئۆھكتەەى ەكتۇەھئەى: ۇھە ۋكھ ھئم كەەى: ۇلا ھئم كەەى ەھئەى ھە لا ھئم كەەى ولا ۇسھم كەەى. ەھكەەى ھە ەھئەى ھگىلا ھھە وھئم ھىلە ولا ئكھئەى ھە. ەھگىكەۋا ئەۋۇا ۋىلە كەەى ھھەكھىم. ەكتۇەھئەى كھئۆھكتەەى ەكتۇەھئەى: ەھكى كىلا ھۆۋا وئەا ەكى ەكى ھۆۋا ۇھئم كەەى: ۇلا ۇ ھە ەئى ھۆۋا ەھئەھئگىم ھەھئگىم ەھئەھئگىم ەھئەھئگىم ەھئ

then, is [John] not as great as these apostles who were killed?

7. Between the disciples of love and these disciples who minister in Perfection there is peace. When they speak with one another they do not contend about anything, because love does not (c.880) contend with its teachers, but they speak their words persuasively. If the disciples of love are able to receive the ministry of Perfection [good], and if not, they depart in peace from one another, because love rules over both sides.

The knowledge of the Perfect ones is rich. [The Perfect ones] are greater than the disciples of love—these who have not as yet attained Perfection—for [the disciples of love] will not have yet actually reached the ministry of Perfection. When the time comes that they will be able to attain it by the power of love that teaches them, they will receive Perfection without dispute, be initiated in [Perfection], grow great through it, and be glorified through the grace of our Lord who redeems them from the death that dwells in their body, which is hidden sin, and from a veil, which is the hidden darkness, the hosts of the enemy which stands between them and our Lord.

But if the disciples of love do not attain and receive the ministry of Perfection, their love will not be enriched quite yet and they will remain deficient of the power of universal love. If they wish to love more, and possess the power of love and its knowledge, they must attain the ministry of Perfection, receiving it and being perfected through it. (c.881)

8. The disciple of faith flees from the company of evil people and sinners, because [faith] teaches him to do this. So long as his knowledge is immature, murderous sin resides within him, for he does not yet know that he ought to love the evil ones and lower himself before them. But love does not allow the disciple of love—[who] while recognizing [who are] the evil ones and the proud, the haughty, the

لا ۋد ۇم ھكى ھگىتتا ۋاھگەھ؟

(7) ئىلا ۋې ئاتقىبا ۋىدا كەكى ئاتقىبا ۋھھھىم كېھئىۋىاا: ئىلەۋەر ھىنا. ەھا ۋھھگىگ مې كم مې لا ھەمتې كد رئد. ھگىگ ۋىدا لا ھەمتا كم ھكھقىتەۋر: ألا كھىھا ۇھىم ھتكەەر. ې ھھھىم ئاتقىبەۋر ۋىدا ۋىقكھ ئھھىدا ېھئىۋىاا: ەألا: ھھىا ھھقىم مې ھم رې مې: ھگىگ ۋىدا ھھكم كد ۋۋەەر كىخا.

ھېكا ۋې ېھئىتا كىلىر: ەۋەۋكم ۇئە ھم ئاتقىتا ۋىدا: ەكى ولا ۇۋەھ كېھئىۋىاا: ھھھگا ۋې لا ھگھۇەە كېھئىتا كېھھھىدا ېھئىۋىاا. ۇھىر ۋې ۋتەا كەھ رحا ۋھھگەۋە: ھىكھ ۋىدا ۋھېكا كەھ: ولا شېر ھھقكم كە كېھئىۋىاا ەھھۇھكم ھە ەېئكم ھە ھھۇھىھىم ھە حگھخەاە ۋېز ۋھقېا كەھ ھم ھھاا: ۋھھز ھقېھئەۋر ېۋىۋەھ ۋىدا ئىگھا ھھىدا: ەھ ئىقىدا ۋھىا ھىنكھ ەھھە ھىنكھ ەھھە ۋىدا ھىنكھ ەھھە ۋىدا ھىنكھ ەھھە ۋىدا

boastful, and the sinners more than anyone [does]—to make distinctions among them, saying to them, 'I will not be mixed up with you; I will not speak [with you]', though he will strongly rebuke and admonish [them].

If there are some who despise and beat, persecute and kill him, he is unable wherever he sees transgression and turmoil not to rebuke and admonish, set in order, teach, and coax patiently. But after he teaches and rebukes, he thinks little of himself and impoverishes his spirit, and regarding those who are inferior to him as greater than he, bows down to them and grows in the lowliness of our Lord.

The disciple of faith, because his soul is not yet able to teach and rebuke and is impatient, says the following, 'Why should I bother teaching someone and being despised?' The disciples of love despise themselves, saying that they are impious while they are righteous, in order to love the impious and honor them (c.884) and in order to love their enemies and pray for them. They are despised in [their] lowliness of mind so that they might be fools for the sake of Christ[22] and consider evil ones better than themselves. They become good servants through their love for everyone, and love and honor the evil ones as they would the good ones, just as our Lord became a good servant of the many, of the good and of the evil through his love, and suffered their insult and honored and prayed for them.

9. With cunning the disciples of love know the bad from the good, in order not to lead them astray and to reward them good things instead of bad. As long as a person does not lead you astray from the road of our Lord and from his love, be gentle as a dove[23] with everyone while you are enriching many through the knowledge of the passions of our Lord and of his crucifixion. But when a person seeks to steer you away from the love of our Lord and from his passions, be cunning like a serpent[24] and do not err and

22. 1 Co 4:10 23. Mt 10:16 24. Mt 10:16

ەَحمَدَهوُنْا ەَحسَلُهْتْا: سَلًى هِم هُحنُف: أَلَا لَا هُحَم كَه شُهحُا وِنْعزُهف أَنَم ەنَاهُز حَهُم وِلَا هِمَسَكُم إِنَا حَمفَم: ولَا هعَحْكَلاِنَا: هعَهُنُه وِم هعَقَم ەهَزاًا.

هُا تَهةا وَهرَزنَم كَه ەهُشِم كَه ەزُوقَم كَه ەهُلَكَم كَه: لَا هزًا أَمحُا وِسًا هَحكَداًا هَحيَحمنُا وِلَا بَقَم ەنزاًا هَلَهْف ەنَكَ: ەنعَيحَ حهَيزَا وُەسُا. هِم حُلَوُ وهَكَ وِم هَهقَم: هَرِنَ نَهقَ هَهعَهقَم وُەشَه: ەهُلَم حَهُكَم وَرِحَوَّم هَتَه أَمِ وَهسَلَوَّم هَتَه: ەهَيحَ حَهُم: ەهَسَلَوُ حهَهضَه وهَزَ.

أَحصَبُا وِم وهَهضَناًا: هَلَّلا وَحبَصَلاهلُا نَهقَه هَعضَم هَكَف هَهقَم: ولَا ەەُا كَه هَيحَزَا وُەسُا: أَهَز هُهَ: هُنُا أُحزُا كَد وَاكَف لِإِم هَاهُكَزَ؟ أَحصَبَوَەم وِم وِشَهُا هُسَلَّم نَهعهَم ەَاهزَم وِوَهسَلُا هِم هَ وَوَهسُا هِم: هَلَّلا وِنَسهَم حتَهسَلا هَنَعزَم أَنَم: ەهَلَّلا وِتَسهَم حتَحضُتهَم هَبرَكَ حكَهَم. هَسلَّم وِم حهَصَهَسا وُحسُا وِنَهَم هُلَّتْا هَلَّلا هعَسُا ەتَسهَم حصَقَا أَمِ وَهسَلَوَّم هَهَهَم: ەتَهَم حَتَبُا هُخْا حهَهَم حقَحنُف: ەتَسهَم هَنعزَم حصَقَا: أَمِ وَحلَّخْا: أَمَ وَەهُا هُزَ حَبُا هُحُا وهَيحَتاًا: وهُخْا هَوصَقَا حهَهَه: هَهحَلا رَحهَم ەهَف: أَنَم هَرِكَ حكَهَم.

(9) حَدزَهَهاًا وِم بَبَسَم صَقَا هِم هُخْا أَحصَبَوَەم وِهَهُا: هَلَّلا وِلَا نَلَّم أَنَم: ەهَلَّلا وِنعزَم أَنَم هُحُنُا سكَه صَقعُاًا. حهُا وِلَا إِنَم هَلَهْا كَمِ هِم أَەوِهَه وهُزَ هِم ەهَه: ەەَم أَهَسهُا أَمِ هَهُا حَهُا حَنُف: هَ هَحلَوُ أَيَم حهَيحَتاًا صَبحُاًا وِهَقَوَم وهُزَ ەوَهَصفَاًه. ەهُا وِحُنْا إِنَم وِنَهتَمِ هِم هَهحَه وهُزَ ەهَقَوَم: ەەَم حزَّهُا أَمِ هَهُا ولَا أَلَهْا أَيَم

do not make the many err with you.

The disciples of faith discern the evil ones from among the good and make [the evil ones] leave, saying to them, 'Get out, you tares, doers of evil deeds, from among the wheat. Far be it from us that we should associate with you or pray with you, or that (c.885) you should stand with us in worship or come near us.'

10. Listen to me, o members of the household of faith, and I will instruct you how you can grow great pleasantly until [you attain] the peace and the bread and the water and the garment and the washing of feet. Do not say that 'so and so is worthy' and 'so and so is not worthy', but when you see someone hungry or thirsty or naked or oppressed, whether he is evil or good, greet him earnestly and be justified through him. Until [you attain] the teaching and the [complete] education of the mind, do not say that the teaching of 'so and so' and of another is the same, until you truly examine many [teachings]. Is the knowledge of all the sons of the church equal? Do all the sons of the church teach according to the will of our Lord? Is the education of everyone the same?

Be careful until your knowledge is great enough and you know the whole truth as it is, until you break the power of sin and until you are experienced and know everything. Distinguish one teacher from another and one educator from another until you know the way of our Lord and travel directly on it. Do not give your attention to everyone so long as you are young, because everyone will sow in you (c.888) his seed and you will be confused with many seeds. Because of this, the first law reminds, 'Be careful, do not put on a garment made of different materials';[25] that is, be careful, do not accept all teachings because the seed of every person is not the same.

25. Lv 19:19

والجَهْلُ بِهِما سَواءٌ.

أحكامُ البُيوعِ في وَضعِها على قِسمَينِ: قِسمٌ يَتَعَلَّقُ بِالمَبيعِ: وهو كلُّ ما يَتَناوَلُهُ العَقدُ مِن مالٍ أو مَنفَعةٍ. وقِسمٌ يَتَعَلَّقُ بِالعاقِدَينِ. ولا يَصِحُّ البَيعُ إلا مِن جائِزِ التَّصَرُّفِ. ولا يَلزَمُ إلا بِالتَّراضي.

(10) وَيَصِحُّ البَيعُ بِالإيجابِ والقَبولِ: وهو أن يَقولَ البائِعُ: بِعتُكَ أو مَلَّكتُكَ أو ما يَدُلُّ على ذلك. ويَقولَ المُشتَري: اشتَرَيتُ أو قَبِلتُ أو ما يَدُلُّ على ذلك. ولا يَصِحُّ البَيعُ بِالتَّعاطي على الأصَحِّ. ولا يَصِحُّ البَيعُ بِالمُعاطاةِ على الأصَحِّ. وهي أن يَأخُذَ ويُعطِيَ مِن غيرِ إيجابٍ ولا قَبولٍ. ولا يَصِحُّ البَيعُ بِشَرطٍ يُنافي مُقتَضاهُ. وهو أن يَشتَرِطَ أحَدُهُما على صاحِبِهِ أن لا يَبيعَ ولا يَهَبَ. أو يَشتَرِطَ البائِعُ على المُشتَري أن يَخيطَ له ثَوبًا. أو يَشتَرِطَ المُشتَري على البائِعِ أن يَكتُبَ له بِالبَصرةِ.

إلا أن يَرجِعَ جَميعُ أهلِ البَلَدِ: فيَجوزُ البَيعُ. وإن شَرَطَ البائِعُ على المُشتَري أن يَبيعَهُ إيّاهُ إذا باعَهُ: فالبَيعُ صَحيحٌ والشَّرطُ باطِلٌ. ولا يَجوزُ بَيعُ ما لا يَملِكُ البائِعُ. ولا بَيعُ ما لا يَقدِرُ على تَسليمِهِ. ولا بَيعُ ما لا يَعلَمُ البائِعُ والمُشتَري أو أحَدُهُما صِفَتَهُ وقَدرَهُ. ولا بَيعُ ما لا يَراهُ المُتَعاقِدانِ أو أحَدُهُما إذا لم يَكُن وَصَفَهُ لَهُ مَن رَآهُ. ولا بَيعُ ما لا يَجوزُ بَيعُهُ كالحُرِّ والخَمرِ والدَّمِ والمَيتَةِ.

11. There is one who sows wheat and is a good teacher. There is another who sows barley and is lacking in his knowledge. Then there are the rest [who sow] other [kinds of] grains that do not even enter the barns. For, our king stores the good wheat in his storehouses of light.[26] There are some who sow tares and some who sow thorns, that is, some who teach falsehood and some who stray and make those who listen to him stray.

Therefore, if you give food and clothing to the evil and the good and greet them, nothing will harm you, but great righteousness will be yours because our Lord will reward you in heaven. But if you give your attention and consort with evil ones as long as your mind is young, you will err easily and your destruction will happen quickly. On account of this, our Lord said, 'Do not throw something holy to the dogs, nor pearls before swine, lest they trample them with their feet and turn around and tear you away from your teaching,.[27] Look, see (c.889) how our Lord called the earth which does not know itself, 'a race of dogs and swine', which means a person who on account of transitory possessions will make for himself many lords[28]—[that is,] many doctrines or many counselors—and destroy his soul because he did not let it out to the good plowman,[29] who is the true teacher.

12. Therefore, one should not have to trust everyone, but his peace should be extended to everyone, as it is written, 'Peace to those who are far away and to those who are near',[30] says the Lord, to whom everything belongs. But listen to me, members of the household of faith, and do not walk contrarily: when a person teaches you to greet the good along with the evil, and give them food and clothing, do not become involved with the evil ones and learn their

26. Mt 13:30
27. Mt 7:6
28. Gospel of Philip 119
29. Gospel of Philip 115
30. Is 57:19

(11) ئەي ئىنسان، سەن ئۆزۈڭنى ھېچ نەرسىدىن ئارتۇق كۆرمە. ئەي ئىنسان، سەن ئۆزۈڭنى ھېچ نەرسىدىن ئارتۇق كۆرمە.

evil deeds and risk dying through their ways of life. Moreover, whenever someone says to you, 'Do not associate with evil people and do not learn their doctrine until you understand which is the truth', then, when whoever is concerned about you tells you, 'Guard against evil ones', do not go and become their enemies, persecutors, and evil ones and do not become evil ones yourselves. But, if you are able on your own part, greet every person (c.892) 'and especially the members of the household of faith'.[31] For no one has the right to despise anyone who is human, nor to scorn him, nor to deny him anything he asks, if there is something for which he asks, and there shall be no anxiety or distress on account of this request. For it is said, 'It is not that you should become a relief to others and a burden to yourself, but you should be in a state of balance in this world'.[32]

13. Live this way, my sons, and see who is reliable and straight, rational and orderly, loving and patient, and teaches the truth. Keep close to him and cleave to him. May your foot tread on his doorstep everyday until you understand the truth and thoroughly learn the way of our Lord and his steps. But as long as you are young, you are not authorized to be all [things] with all [people] and to walk with everyone. That is, until you grow up you should not associate with licentious men and women, but with whomever admonishes you and holds you back from evil things, and teaches you [how] to become people who give honor and [are] not insolent ones, just as our Lord teaches you by his spirit and grace to become sheep among wolves and good ones among the evil.[33] You have the right to speak humbly (c.893) about yourself, 'We are wicked', while you are righteous. But you do not have the right to call someone else 'wicked', whether he is wicked or righteous.

31. Ga 6:10
32. 2 Co 8:13
33. Mt 10:16

حضْتَهُمِ كَمِقْا هَاهَمأَمِ حِهُضْتَهُمِ. هُلِ أَمِح هُا وْهَذ حَقَمِ إِنَمِ وِلَا لْاحِتَمِ كَم كَمِقْا ولَا لْاكَقَمِ هَكَضُمِهُمِ: كَمِ مُبَكَمِ أَيِدَمِ أَمِنَه هذُوْا: لَا هُصَّلا هُا وْهَذ حَقَمِ هَم وْحلَّلا كَه حكَقَمِ وْاوِهُوْهِ هَم كَمِقْا: لْاوِحِمِ لْهُهَمِ حَقَمِ أَيِدَمِ اه حَقَمِ هَهَمِلْهُمِ: حَمِ كَمِقْا. لْالَا لْ هَمصَكَمِ أَيِدَمِ أَمِ هَم حَتَه كَمِلْا وِهَهَنَهلْا. كَذَمِ هكُهُا حضِه: كَمَّمِلْأَمِ وْمِ كَم كَمِلْا وِهَهَنَهلْا. لَا كَمِ هَكَمِلْا لِلَمِ وْمَهُلْا حَقَلا وَهَمِ: أَه وْتَهْا حكَوِمِ أَه تَهكَوِمِ هَتَم وِهُلَا كَه: أَمِهَ وْاِلَا كَه هَتَم وِهُلَا كَه: ولَا هَمِلْا ضَمَهلْاا هَمِكُهُلْا وِهَم هِلْحِلْا. أَهَذ كَمِ: وِلَا أَمِ وِلِّلِمِتْلْا لْاوِلْا وَهَمِلْا هَكَضُمِ أَهحِرُلْا: لْالَا حهَمَهلْاا هَهَ حكَهُا هُلْا.

(13) هُهُلْا لْاوِكَمِ حَتَه: هَمِهَ هَنَه لِهَ هَاوَّمِ هَهَهَمِ هَمِكُهُهَ: هَهَمِ هَكَهَ هذُوْا: كَه وِهَه هَمِكُهُهَ: هَكَمِ لْاتَهَهَ. هَاوَّهَ لْهَهَهلْاه فَكَضُمِ حضَنَهَ: هَكَه وْهُا وِمُبَمِ أَيِدَمِ كَه كَهذُوْا: هَكَضُمِ أَيِدَمِ كَه لَّاوَهَمِ وِهَزَ هَحَهَضُهلْاه لْهَلَّهَ. لَا فِ هَكَّلا حَضُمِ هُا لْهَا وْحلَّلا أَيِدَمِ: وِلْاهَهَ ضَلا كَم ضَلا: هَكَم ضَنَهَ لِهَضُمِ. هُهَ فِ: لَا هَكَّلا حَضُمِ كَم فَ كَم أَيِدَمِ وِلْهَهَمِ كَزَكَتَلَّا أَه كَزَّكَنَلْا: لْالَا كَم هَ لْهَهَمِ هَهَكُهَمِ حَضُمِ هَ كَمِقْا: هَهَكَ حَضُمِ وِلْاهَهَمِ هَتَمِتْا: هَلَا هَزِتْا: لْهَ هَهَكَ حَضُمِ هَزَ حَهَهَ هَهَكُهَضُلْاه: وِلْاهَهَمِ لْهتْا كَنَهَ وْاِتْا هَلُهْا كَنَهَ كَمِقْا: هَهَكَلَّهَ أَيِدَمِ وِلْاهَهَمِ حهَضَهَضُهلْاهَمِ كَلا كَهَهَمِ وِتَهَنْا سَّ هَ وَهَمِقْا أَيِدَمِ. لِلَمِ فِ لِسَّمِ لَا هَكَّلَهَ أَيِدَمِ وِلْهَهَنَهَ هَهَنْا: لَا لْ هَهَ هَلَا هَ لْ وَهَمِ.

Therefore, when our Lord taught, he taught with discernment and offered each one the food that aided his illness, like a wise physician who knows which food is good and helpful to the sick person, lest he eat something not suitable for him and disease afflict him; in the same way, the Perfect one teaches everyone with discernment. He gives milk to one whose mind is young; that is, something that is easier for him to digest. He gives vegetables to one whose conscience is ill; that is, something that is appropriate to his conscience. 'With the sick I was sick so that I might gain the sick.[34] And with those who had no law, I became as a lawless man, while my heart is in the law of Christ, in order that I might also gain those who are without the law.[35] And to those who had reached Perfection, I gave them solid food.'

14. The teacher has the right to say to one of his disciples, 'Go among the tax-collectors and sinners and adulterers and among the wicked and heathens', because he knows he is a good swimmer and is able to cross over (c.896) the Euphrates while it is stormy and the sea while it is troubled. He commands his other disciple, who knows that he is not able to cross over the Lesser Zaba,[36] 'You should not talk with such and such a person, and you [should not] go to such and such place. Beware of the tax-collectors and of the sinners and adulterers, and of all who are licentious and talk idly and live wickedly.[37] Do not be involved with the cursers or the greedy or the gluttons or the idol worshipers.'[38]

With one disciple he speaks love and health and simplicity;[39] and with the other disciple he speaks illness and division and caution because he knows that this is necessary for him, as our Lord said to his disciples while they were immature, 'Do not travel on the road of the Gen-

34. 1 Co 9:22
35. 1 Co 9:21
36. The Lesser or Little Zab River is a branch of the Tigris River in present-day northeast Iraq.
37. 1 Co 6:9; 2 Th 3:6
38. 1 Co 5:11
39. Mt 10:16

أ هُنَّ هُهَّ هُ هَكْهَ حفَهوهُنُا هَكْهَ هِهُا: ةَحفَحنُه هَاهَّحدُا وَهدِوْا هِهُا حصَاهَه هَههُلا هِهُا كَه: أُه أهنُا سَّهعُا وِبُّه أَبُا هَاهَّحدُا هَفَّنُا ةهدِوْا كَحنَّهُا: وِلُا تَاهَّه هَبْم وِلُا هُلَّا كَه: ههَدَّ كَه حكَهِه هَاهُا: هُهَّ أه كَحزُا حهَّنُا وَحفَّوهُنُا هَكْهَ حفَّحنُه: حهَّ وَلَّا هَبِكَه سَحهُا هَه هُه وْه هَبْم وَرَّهِ ههَعهَّ سَهَّه كَه. ةَحهَّ وَحنَّهُا أَاوِأَه سَهُا هَه كَه. هُه وْه هَبْم وِحَهْ حدَّاوِأَه. كَه حتَّهُا كَه حنَّهُا هههَ وِكَحتَّهُا أَاوْ. ههَه أَكَه وِنَهَهُا كَنه هِهُا كَنه أَه كَحزُا وِنَهَهُا كَنه كَه: هَ كَحه أَهَّههِه حنَهَهَهه وَههَسُا: وَاه لَاكَه وَوِلُا نَهَهه أَهَ أَاوْ. ولَاكَه كَه وَههَّه كَحهَّنَّهاُا: ههَه حَهَه هَاهَّحدُا هَزَّنَّاُا»

(14) هَكَلا كَه كَحز حهَحهُنُا وَحتَه أَحهَّتَه ئاهَز كَه: وهَّه حَنُه هُحقَا. ههَّتَا هِنُتُاُا ههَنُه وَّهَنُا ههتقا وِبُّه وَّاهَّهِه هَسُا لُحُا: ههعهَّس حَزَ هزُا هَ وكَسه ههُا هَ حكَّهه: هأحهَّتَه لِسَّنُا وِبُّه وَاه لُا هَحُا رهَوُا هعهَّس حَزَ: هقَهْم كَه: وهَم هكْ لُا هَكَلا كَه وَاهَّحكَّا. ةَحتَّهَه هكْ لُا أَاوَّا. ةاووهَ هَ هُحقَا ههَ ههَّتَا ههَ هِنُتُاُا ههَ هَّه وِرَّحكَّا ههَفُه هحَّه حَنه هةَكْه. ولَا أَهَّه حتُتُلَّا أَه حنَتَتَا: أَه لُاهَةلَّا أَه حبُسَّتَ هلَّةتَا.

ةحتَه أَحهَّتُا هقَّحكَّا هُهُا ةسَّهقَهاُا ةهقَّلَّهاُا: هحَاِسَّنُا أَحهَّتُا: هقَّحكَّا حَّهَّهاُا ةهكَّحلَّهاُا ةاوهَّتَهاُا هَّلَّا وِبُّه وهُهُا قَمسُا كَه: أَحَّ وهُنَّ أَهَّ حلَّحهَّتَّهِه هَ كَحه: وخَاوسُا وسَقَا لُا أَاأَحِه.

tiles'.[40] But after they had received the spirit of the Paraclete, he said to them, 'Go among the Gentiles and be good people among the evil, and eat whatever they place before you',[41] just as [Jesus] went among the tax-collectors and harlots and sinners.[42]

He commands others, 'Inquire who is worthy and go with him'.[43] He commanded [yet] another group of his disciples to love those who hate them and pray for them.[44] He commands others, 'Whoever does not obey you, consider him to be like the tax-collectors and pagans'.[45] (c.897) While to others he said, 'Blessed are the peacemakers, for they shall be called the children of God'.[46] He said to others, 'Whoever does not say to you, 'I repent', do not forgive him'.[47] Paul commanded his disciples, 'Do not eat bread with adulterers, nor associate with evil people'.[48] [Paul] commanded others, 'Take up the illness of the sick and consider everyone as better than yourselves'.[49]

15. Why is a person not able to make peace with everyone? First, if his love has not grown, he will not abandon the law of sin to make peace with everyone. [Second, if] his mind is weak, he is not able to make peace with everyone, lest on the pretext of peace he becomes involved with evil ones and is destroyed, or he is continually in the company of wayward ones and perishes. Moreover, he commands others, 'Work and then you may eat'.[50] He commands still others, 'Be like ones dead to the world, and seek and think of what is above and not of what is on the earth'.[51] There were many other commandments that our Lord and his disciples commanded and they were different from each other.

40. Mt 10:5
41. Lk 10:8
42. Mt 9:10, 11:19; Mk 2:16
43. Mt 10:11
44. Mt 5:44
45. Mt 18:17
46. Mt 5:9
47. Mt 18:15
48. 1 Co 5:11
49. Ph 2:3
50. 2 Th 3:12
51. Col 3:1

ههِ وهَحده وَمسُا هَزَمكَمُا أهَذ حدَّه، وخَحده حَسُلا سَقْا ٥هَه٥ لُحْا حَسُلا حَسْا ٥هَبْم وهُسهَّم ٥بهَّسهَ، أهَحده. أَمحَ وحُلْا ٥هِ١ هُ١ حَسُلا هُحصْا ٥وُتُلا ٥سَلُتْا.

٥لَّاستْا ٥هقَّهَ: وهَلاحد هَنَه هُهْا هَحدُاه خَحده. ٥لَّاستْا أحصَّتبَّهِ٥ هَهَ أنه: وتسهَه، حصُاتنَّه، هَبرَّكه، حكَّه٥. ٥لَّاستْا ٥هقَّهَ حدَّه: وهَ وُا هلهَّسه حكَه، شهحصَّه٥ أس هُحصْا هَاس سَتقْا: ٥لَّاستْا أهَذ: لَهحَّه٥ حُتبَّ٥ هكُهُا وَحتَّه٥ وَالحُا تلهنَّه٥. ٥لَّاستْا أهَذ حدَّه، وهَ وُا أهَذ حصَّه، وأأح إنُا: لُا أهحصَّه، كده. ٥هَكُهه هَهَّهَ حلأحصَّتبَّهِ٥: وُلا أأهصَّه، كسهُا حَم كَسْتْا: ٥لُا أاسَكهَّه، حَم كَتقْا. ٥لَّاستْا هَهَّهَ: وهَحه هَهوهُا وَحتَّهْا: هَسهَّحه حصَّحنُه أس وَهسَلَوْ هَسهَّه،

(15) حَلا هُنُا وْم لُا هَهصَّس إنُه وتحبْ هكُهُا حَم هَحنُه؟ سِا: وْالُا أاسَلَوْ شَهده: لُا هُحَه حَه نهَّهوهُا وَسلَّمهُا وحَم هَحنُه تحبْ هكُهُا. هَإسنَّاا: وَحرَّنَ هَبحَه: لُا هَهصَّس حُبْ هكُهُا حَم هَحنُه: وُلا حبْحَلا هكُهُا تلهتْا حهُا حَقْا ٥نهلوَّس: أه تلأهَ حَم لُحَتُا ٥تَاحَ. ٥لَّاستْا أهَ٥ هقَّهَ وَهكَّه٥ ههَ أحصهَه. أه لَّاستْا هقَّهَ: وَه٥ه أس هَتنَّاا حنُحهُا. ٥وَحبْلا٦اوَّه حَه ٥وَحبْلا٦اوَّه ٥لُا وحَاوُا: حَم هَزهُا وهَه٥تُا إستْا هَحَّتنَّاا: وهُزَ هَهكَّسقَّهِ٥ وهَّهَ أنه ٥لُا وُهَم سَّ حسَّ،

16. Look above, everything is explained by us, how even the prophets somewhere [in Scripture] said (c.900) to their disciples, 'Sacrifice to the Lord bulls and sheep and goats'.[52] But to others they commanded, 'The Lord does not desire sacrifices[53] and [God] does not eat the flesh of calves nor drink the blood of goats,[54] nor even does he accept whole burnt-offerings. The sacrifices of God are a lowly spirit and he loves a sincere heart'.[55] In [another] place they said, 'He requires a cheek for a cheek.'[56]

And in [another] place they said, 'Blessed is whoever carried your burden in his youth. And he sat by himself and was silent because he received upon himself your burden and placed his mouth in the dust and [offered] his cheek to whoever would strike him and filled his life with reproach.'[57] In [another] place they said, 'Whoever approaches a dead [body] becomes impure'.[58] However, in [another] place, 'They bore the bones of Joseph on their shoulders and were not contaminated'.[59] In [another] place, they brought back the dead to life, the sons of widows, and were not made impure.[60]

In [another] place, 'Keep the Sabbath'.[61] Yet in [another] place they broke the Sabbath and the precepts of the Law, and entered among the impure, because the Law was not established for the just and the upright, for the good and the virtuous; they established the good law for themselves, also for whomever hears them. (c.901)

For this reason the Law does not have authority over them to judge them, because they do the will of our Lord more than when it was written in the Law.[62] The Law was intended for other sinners in order to have authority over them. They said to them, 'If you transgress, you will die',

52. Lv 1:2
53. Jr 6:20
54. Ps 50:13
55. Ps 51:17
56. Ex 21:24
57. Lm 3:27-30
58. Nb 19:11
59. Ex 13:19
60. 1 K 17:21-24; 2 K 4:24
61. Lv 19:3
62. Rm 2:14

(16) ٥٥١ هُم حدْلا هقَّهف وَّه كم هَحقْبْم: أمضَ وُاه بضْتا حبُّم أهذَّم وَهَّم حلَّحضَّبْتهُّه٥: وَحُسه حهُذما أوْوْا ةاهتْا هَّجتْما: ٥لَّستْتا هقَّمبَّم وَهَّم وُلا رُحْا هُذما حبْتشا ٥لا أصْلا حْهذا وَاوْهْتا ٥لا هُلَّا وهُا وَّجتْتا أهلُا حنْقبْا هَحقْتا هْلاوَّحْا. وْحنْهوم وَالحُهُا وَّمسُا وَم هَضَّحلُا: ٥حْحُا هسَّسهُا وُسْم. هَحبُّم أهذَّم وَهَّم: وقَطُا سكْ هَطُا ١٥٨.

هَحبُّم أهذَّم وَهَّم وُّهحَهوم حضَّ وَّهقَلا نَّذُم حلَّحتُهأه. هَاهلَّحْ حَحشَهوُهوَم هَهلَّهم: هُكَّلا وهَحْلا حكَهوَم نَّذُم: ٥مَّوحْ هُ٥هْه حضَّحْا ٥هُقْ حضَّ وهُشا حْه: ٥هَحْلا حشهبُا سُتَّهوَم. هَحبُّم أهذَّم وَهَّم: وهُم وهُنَّح حضَّسلُا هْلاهُهْلا. هَحبُّم هَنُم هُسَّم وَهَّم حَّتهْهوَم وهَهْه حْلا حَلاقُلاهُه٥ ٥لا هْلاهُهلَّم وَهَّم. هَحبُّم: هُشم وَهَّم هُتلَّا حتْ أَتهكْلُا ٥لا هْلاهُهلَّم

هَحبُّم هُ٥ه هَحلُا. هَحبُّم هَنُم هُذم وَهَّم هَحلُا هَهُوْلُا وهُهْهها: ٥هُلَّحه وَهَّم حَسُلا هُقْلَّا. هُكَّلا وُلا هَمم وهُهْها حضَّاتْا ٥كلاوَّمْا: هَحهُتْا هَحقَّتْا: وهَنُم هُمَّم وهُهْها هُحُا حتْهه٥ه٥: أه حهُم وهُهْه حه٥. هُكَّلا ٥هُا لُا هَّكلا ٥كه٥ه٥ وهُهْها وَبُه٥ أَنُم: هُكَّلا وَحتْه وهُذَ حُحبُّم سَّم هُم هُا وَصَّمت حهُهْها. ٥لَّستْتا سُهُتْا وهَّكلا ٥كه٥ه٥ وهُهْها. أهذَّم وَهَّم حه٥: وْا حُحذَّم أَيهُّه٥ هُسَّم أَيهُّه٥.

because they knew that since they do not have the good law in their hearts, it is appropriate for them to be constrained under the law, and if they are not constrained in this way, the murderous sin hidden in their heart would kill them.

17. There are commandments that each person is permitted to use. There are other commandments that the majority of the world is not permitted to use. But these people, who have our Lord in them and are full of his spirit and purified from sin, walk as our Lord himself shows them. The law forcefully compels these [other] people, who were not as yet filled by our Lord [for] sin [still] resides in them, lest they have authority over everything. For, unless they are filled by our Lord and are emptied of sin, they can not find the strength for everything.

18. The wise and experienced disciples, who (c.904) are students of heavenly wisdom and desire to seriously learn, seek out the true teachers who imitate our Lord and his apostles who are his disciples because they imitate him through their love, their lowliness, their poverty, and their asceticism. When they find teachers who are like this, they do not transgress against the word of their fathers who are their teachers, just as Timothy obeyed Paul even as far as [the matter of] the cup of wine about which he wrote to him in a letter, because he knew that he should not drink without his command.

[Paul] wrote to him, 'Drink a little wine for your occasional ailments and for your stomach'.[63] Because he knew that his body was worn out and that it had died from sin as it is written, 'If Christ is within you, the body is dead on account of sin; but the spirit is alive on account of righteousness'.[64] Because he knew that as long as sin resided in his body, he [needed to] guard his soul from foods and

63. 1 Tm 5:23 64. Rm 8:10

ﻫﻨﺎﻙ ﺃﺷﻴﺎﺀ ﻛﺜﻴﺮﺓ ﻳﺠﺐ ﺃﻥ ﻧﻌﺮﻓﻬﺎ ﻟﻜﻲ ﻧﺘﻤﻜﻦ ﻣﻦ ﺍﻟﺘﻌﺎﻣﻞ ﻣﻌﻬﺎ ﺑﺸﻜﻞ ﺟﻴﺪ. ﻫﻨﺎﻙ ﺃﻳﻀﺎً ﺃﺷﻴﺎﺀ ﻧﺤﺘﺎﺝ ﺇﻟﻰ ﺍﻟﺘﺤﺪﺙ ﻋﻨﻬﺎ ﻟﻜﻲ ﻧﺘﻤﻜﻦ ﻣﻦ ﺍﻟﺘﻌﺎﻣﻞ ﻣﻌﻬﺎ ﺑﺸﻜﻞ ﺟﻴﺪ. ﻫﺬﻩ ﻫﻲ ﺍﻟﺘﻲ ﺳﻮﻑ ﻧﺘﺤﺪﺙ ﻋﻨﻬﺎ ﻓﻲ ﻫﺬﺍ ﺍﻟﻔﺼﻞ.

ﻫﻨﺎﻙ ﺃﺷﻴﺎﺀ ﻛﺜﻴﺮﺓ ﻳﺠﺐ ﺃﻥ ﻧﺘﺤﺪﺙ ﻋﻨﻬﺎ ﻟﻜﻲ ﻧﺘﻤﻜﻦ ﻣﻦ ﺍﻟﺘﻌﺎﻣﻞ ﻣﻌﻬﺎ ﺑﺸﻜﻞ ﺟﻴﺪ. ﻫﺬﻩ ﻫﻲ ﺍﻟﺘﻲ ﺳﻮﻑ ﻧﺘﺤﺪﺙ ﻋﻨﻬﺎ ﻓﻲ ﻫﺬﺍ ﺍﻟﻔﺼﻞ.

(17) ﺃﻥ ﻳﻜﻮﻥ ﻟﺪﻳﻚ ﻓﻜﺮﺓ ﻋﻦ ﻣﺎ ﻳﺤﺪﺙ ﻋﻨﺪﻣﺎ ﻳﻜﻮﻥ ﻫﻨﺎﻙ ﺗﻐﻴﻴﺮ ﻓﻲ ﻗﻴﻤﺔ ﺍﻟﺪﺍﻟﺔ ﺃﻭ ﻓﻲ ﻣﻴﻠﻬﺎ. ﻫﺬﺍ ﻳﺴﺎﻋﺪﻙ ﻋﻠﻰ ﺍﻟﺘﻔﻜﻴﺮ ﻓﻲ ﻣﺎ ﻳﺠﺐ ﺃﻥ ﻳﺤﺪﺙ ﻟﻠﻤﺸﺘﻘﺔ ﻟﻜﻲ ﺗﻜﻮﻥ ﻣﻨﻄﻘﻴﺔ.

(18) ﺍﺣﺴﺐ ﺍﻟﺘﻜﺎﻣﻞ ﺍﻟﻤﺤﺪﺩ ﺍﻟﺘﺎﻟﻲ ﻭﺗﺤﻘﻖ ﻣﻦ ﺇﺟﺎﺑﺘﻚ ﺑﺎﺳﺘﺨﺪﺍﻡ ﺍﻟﺤﺎﺳﺒﺔ ﺍﻟﺒﻴﺎﻧﻴﺔ.

$$\int_{0}^{\pi/2} \sin^{2}(x)\,dx$$

ﻫﻨﺎﻙ ﺃﻳﻀﺎً ﺃﺷﻴﺎﺀ ﻛﺜﻴﺮﺓ ﻳﺠﺐ ﺃﻥ ﻧﺘﺤﺪﺙ ﻋﻨﻬﺎ ﻟﻜﻲ ﻧﺘﻤﻜﻦ ﻣﻦ ﺍﻟﺘﻌﺎﻣﻞ ﻣﻌﻬﺎ ﺑﺸﻜﻞ ﺟﻴﺪ. ﻫﺬﻩ ﻫﻲ ﺍﻟﺘﻲ ﺳﻮﻑ ﻧﺘﺤﺪﺙ ﻋﻨﻬﺎ ﻓﻲ ﻫﺬﺍ ﺍﻟﻔﺼﻞ.

from wine. When [Timothy] had defeated sin [Paul] wrote him, 'Take a little emollient because your body has died'. Therefore, we who have become disciples (c.905) [only] yesterday, sin [still] residing in us, and our body [still] alive with transient desires—for these swallow up the soul and the body—we learn that Paul wrote to Timothy to drink wine on account of his ailments. But when we also acquire ailments from [too] much fasting and our knees grow weak from asceticism,[65] and our body is dead from sin as the body of Timothy died from evil thoughts, then may we drink a little, as it is written, on account of our illnesses.

19. We discover, moreover, that our Lord commanded his disciples, 'Whenever you enter a Gentile home, eat whatever they place before you and do not ask [about it]'.[66] To whom did our Lord say [this]? [He spoke] to these disciples who had received the spirit, the Paraclete, and were perfected and filled with the spirit until it poured forth from them upon others, and their hearts were purified from sin and they were full of the grace and righteousness of our Lord Jesus Christ. When we have been purified from sin and are filled with grace and righteousness like them, let us eat whatever is placed before us, a little as is appropriate, and not ask [about it]. For in this way it is written, 'The apostles ate vegetables and salt and olives (c. 908) and fasted continually'.

In this way, our Lord wrote and commanded them, 'Be careful not to weigh down your hearts with fleshy food and with drinking of wine and with the anxiety of habitation and with thought of this transitory wealth'.[67] But we sit [like] children whose bodies are alive with sin and observe old men, whose bodies have grown old, who drink a drop of wine on account of their ailments. And we say, 'We will drink like "so and so"; and what is the difference between "so and so" and me who eats and drinks, enters

65. Ps 109:24 66. Lk 10:8 67. Lk 21:34

ەھم سُهزا: ضِ رهه كسهُّمدًا هكس كه: وهَّد هُكَّىلا ذُەضُا هُهُّلا وهَّىد كه هُحِنُ. سِّ ەەَّىلا وُاناُحصَّبِرُ ٱاهُد ەُهضا ضِ سهُّمدًا: ەسَّ هُحِنُ كَاقَّحِيُّمدًا وِحُتُ: وِهْم هكَّهِّتُ كتَعضا ەَحهُحِنُ: وُهَّسُّ: وِهَا هُهكَهه صهُّد كهُّهضدًا/ەه: وِتعدًا سُهزا هُهُّلا هُهُّلا هُهُّل

among the evil ones or speaks to and teaches women [who knows] how many times? Because you observe him today eating or drinking or being able to speak with everyone, be aware that while you were sucking milk by night and by day, he was truly fasting and praying day and night, and he struggled with and crucified his body from all desires. He came to a good old age,[68] as David had said, 'There will be a good end for Upright people'.[69]

20. Let us rebuke our soul and say to it, 'When you have become like "so and so" and you have fasted as he had fasted, and you have died from lusts and evil thoughts, and you have gained a good name up to the age (c.909) that "so and so" attained, then I will allow you to eat and drink with grace and order'.

Not even for those who are older and are troubled still, knowing in their soul that sin resides in them and the power of sin is still strong in them and [sin] leads them to things that are not right, is it not right to reject foods or not to speak with [just] anyone, until they subdue their bodies and obey them as Paul said, 'I subdue and subjugate my body lest I, who have proclaimed to others, will myself be rejected'.[70] But they will grow strong in their old age, fasting, becoming lowly, keeping vigil, and guarding their soul as long as sin is young in them. Also, when they have triumphed, they will be chaste and walk in the ways of asceticism on account of their lowliness, while not needing [to be so], in order to become an example to their disciples by their deeds as well as by their words, in the model of our Lord, for that is virtuous. They will become a good example to those who follow them. For the apostles also behaved in this way, so that when they died from sin, they fasted continually, kept vigil, prayed, and 'laid up good treasures (c.912) for their children',[71] as it is written.

68. Gn 15:15
69. Ps 37:39
70. 1 Co 9:27
71. 2 Co 12:14

كَسُلا كَتقا أَه معكلا هكك حثقا معا رَحتَّب؟ كَلا وسزَا كه عهم وحُنه أه هذا أه معكلم وَبطلا كَم قُحنُف: عَه وَه وِبْ عُنه أيد عَحكا حكَّسُا هَاأَمعُهُا: هَه معرُم رُأم يوا هَمرَلا أَمعُهُا ەكَّسُا: هَالهَلَّمه هَركَح هَيَّنه هِ أَقَيَّيحُلُا قَحنهما: هَالُا حهشحالُا لُحدُا أَسه وَاهَذ وَهَب: وهەسُا عَنالُا لُحدُا لِلعُا قَالَا.

(20) ەتحالُا حتهم ەتاهَذ كُه: وهُا وَهەمه أَسه هكم ەرُهمه أَسه وزَم: ەهَسمه هِ أَقَيَّيحُلُا: ەهِ هَتنعكُلُا كَتعُلُا: هَالَمه كعهُا لُحُا كَقتُسُا وَالُا هكم: هُبَم عَه لِنُا كحه وأحشهم ەأهلُم حاهتهُا هَحلهعُا.

هَاه لُا حُمز لَّاسكم وكَه كَقتُسُا هَهيَّمهم أَنهر حزَصلا ەبَكَم حتهشەر وهُعُا هِ حشَر سلَّمدُا ەكزَم هَصلا هَبَّم وَسلَّمدُا حشَر سَعكه وَهَ كَسُا حزَصلا ەشَر هِ حشَر حزَقهُا أَسكم وِلُا هُكَبُ: لَا هَيَّسلم حشَر أهلُا حهَنَر وتعلَوَر حهَاقكُلُا أَه وِكَم قُحنُف بهَيكَّ: حزهُا وَهتهَمم قَيَّتَهَر ەهتعهَقَسَم حشَر أَسه وَاهَذ هَهكُهه: وقَيَّزمه وَهَ كَم هُحه لِنُا هَهتحِب لِنُا: وَوَحهُا أَنُا وِلَّاسزُنا أَحزَا: أَنُا مَنهه أهدلُا كَد. أَلَّا سَهزَر هَحهاهَر هَزَهَر ەحهَقحهَ ەتهەزَر ەتلَمَر تعهَر ەعهُا وَحُا وُحدُا حشَر سلَّمدُا. أَه هُا وَرَه: حاهتهُا تعهُا هَحزَتزَا وكَهَنُالُا هَحشَر هَكَّلا هَقَصَهاهَر ضِ لُا هسَمَم: هَكَّلا وتهَر هَحشَر هَكَّلا هَقَصَهاهَر ضِ لُا هسَمَم: هَكَّلا وتهَر سَهزَا حدَّحقَبتهَر: كَحضَتهَر أَسه وَحقَكتهَر: حكَّههُا وهُزَ: هَكَّلا وهُضَ هَقَم: ەتهَر سَهزَا لُحُا لَّاسكم وَالُم حُدَّهَر. هُضَ حُمز كَبه أه هكَّسُا وِبْ هَسلَّم وَهَه هِ سلَّمدُا: أَهَسُلَّم زُمضَم وَهَه ەهزَّم هَهزَكم ەهتقَم وَهَه هَتعُلُا لُحُنُا كَحتَتهَر أَسه وَحلَّمت.

21. Love, because it has conquered death, is not ashamed to admonish every person and say the following to its disciples, 'The Jews ask for signs and the Gentiles seek wisdom; but we proclaim Jesus Christ crucified, and imitate him',[72] when he becomes the servant of his disciples, thinking less of himself than his creation.

One should not be like these Jews for whom the lowliness of Christ became a stumbling-block and were forever asking for signs like those lacking in faith, nor like those Gentiles who seek wisdom and elegant speech, and seek to speak to our Lord with great rhetoric and with excellent praises. Because they did not imitate the lowliness [of Christ], the passions of our Lord became for them his scornful contemptibility and they were ashamed of his lowliness, saying, 'This is contemptible'. But [our Lord] said, 'Whoever is ashamed of me and of my lowliness, my deeds, my poverty, and my asceticism, I will also be ashamed of him on that great day when I will be revealed in my glory'.[73] Woe to him who shall be ashamed of our Lord. How much he will be ashamed on that great day of our Lord.

Those who are like this are not able to endure[74] the cross (c.913) of Christ. [That is,] neither the Jews who ask for signs, nor the Gentiles who seek wisdom, which is empty of the passion, love, and lowliness of our Lord, can find the heavenly wisdom that is completely full of the passion, love, and lowliness of our Lord. But there come to the Jews people of knowledge and love, in which Perfection and lowliness ascends, by which that whole building of the heavenly house is completed, but because [these persons] do not make signs, they become a stumbling block for those who are lacking in faith. Therefore, let us not be ashamed of the passions of our Lord, [nor be ashamed] of his lowliness and of his need, as Paul wrote, 'Do not be ashamed of the lowliness of Christ, nor even of us who are his prisoners,[75] but observe Jesus who became the first fruits and the

72. 1 Co 1:22-23
73. Lk 9:26
74. Literally, 'to be persecuted by the cross'.
75. 2 Tm 1:8

(21) مُهطا وْم هُكُّلا وْرصُهِ حهَّهالُا: لُا حُهْا وْحثَّحنُه بقْ ەنَّاهَ: ەثَ حلَّحصَّبةوِه: وِمُهوْتْا أُاةُاُا هُاكَّم ەاوهُتْا شحصلُا حُتْم. سَّ وْم هَّحزَّسَّ مْهَّ ههَّسُا ثَ رهَّم ەهْلوْهُسَّ ثَه: ثَ ەةُا حَبُا حلَّحصَّبةوِه ەهَّرِدَ نَهْه هُم حَّحلُه.

لُا وِهُا أُم ەحْم مُهوْتْا وْحصَّب حهَّەِ هَّەهُه وْههَّسُا أُەهَلُا: ەَبوْهُا حنَكَّم أُاةُاُا هُاكَّم أُم مْهَّتْ هَّمنُهَاُا: ەلُا أُم ەحْم أَوهُتْا وحُتْم شحصلُا ەهَّحِلُا هههَّلُا: ەحُتْم وْحهَّحِلُا وْەوحُا ەحهَّقَكْهْا هنَّاوْا نهَّلكَّنُەوِه حهَّنْ. ەهْكُّلا وِلُا نَاوْهَّ حهَّەهُهْه حضَّبَم حهَّه مْهَّقوِه وهُنْ أَه هَّمكُّهِاُه هَّمكُّلُا: ەحەاُم حهَّەهُهْه ەاهنَّم: هُكُّهوْهاُا وِه ەوْا. أَهَّذ حِسذ: وهُم وحُهْا ضَ كَم ەَحهَّەحص ەَحبْەحُتْ ەَحهْههَّنُەاه ەَحنَّهنُهاه: أَه أَنُا أَحهَّا حهَّ حهَّه مْهَّا وْحُا وهْلحِلُا إِنُا حهَّەحسب. ەه كَه حهَّم وْتحهَّا هَ حهَّنْ. حهَّا حُهْا حهَّه مْهَّا وْحُا وهُنْ.

ەلُا هْههَّسَم هَّم وهُحُم أَنُه وْلهْوْفُ حَرهَّفهْه وْههَّسُا. لُا مُهوْتْا وهُاكَّم أُاةُاُا ەلُا أَوهُتْا وحُتْم شحصلُا أَبُا وْهقَّعُا هَّم مْهَّا ەهَ مْهَا ەهَّەحُعُا وهُنْ ەلُا هْههَّسَم شحصلُا ههَّنُسلُا وهْحسُا ثَكْه مْهَّا ەمْهَا ەهَّەحُعُا وهُنْ. مُهوْتْا وْم أُاْم حهُاهَّ إِنُعُا وَّبْحلُا هَوشَّحُا: هَه وهُحعُا هَ حِهَّنْاُا ەهَّەحُعُا: هَه وثَكْه حْسُا وحَلُا وحَههَّسُا هْههَّحكَّلا هَ: ەهْكُّلا وِلُا حُحبَّم أُاةُاُا حتَّهَّتْ هَّمنُهَاُا حضَّبَم حهَّه أَەهَلُا. لُا ەهَّسلا نَهُا مَّ حتَّهَّقوِه وهُنْ هَحهَّەحُعُه هَحهَّەنُهْه أَمَّ وْحلَّح هَكحەه: وِلُا أَحهَاُم حهَّەحُعُه وْههَّسُا أَه لُا ثَ وْاهَّتوِه مَّ: أَلُا مُهوه حْهَّه وْەوُا ثَەحزُا

head and perfecter of your faith,[76] and imitate him'. Whoever says, 'I love Jesus', must walk according to his commandments.

22. There are the commandments that our Lord and his apostles established for the people to keep in order to be saved. However, it is not like this: 'A person should love evil people or whomever has faults (c.916) even if a few', because the hearers [of these commandments] were not capable of the power of love that loves and pacifies all things, which prays for its persecutors and for its murderers. But, 'Love good people and whoever is better than you', for the sake of education of the mind so that they might learn from better [people] whatever is right for them. As long as they do not persecute and kill the evil ones, shall they not become great?

[But] as long as they do not love and pray for everyone and for their persecutors and murderers, they have abandoned the first law, which contains the commandments our Lord and the prophets had established. For [these commandments], not only held people back from love like these of the New Testament, but commanded [them] to do evil to the evil ones. In certain places [the prophets] even actually murdered because in this way it was better for their hearers, as it is written (c.917) above concerning these judgments by which no one is saved, but through them his torment became a little easier.

23. Our Lord has been called, 'the first born of creation'.[77] It was not about these first creatures [that] the apostle spoke, but about these creatures who were created anew through the son of God.[78] The apostle said that they were made perfect through the son of God who became their firstborn. Some were creatures from the beginning and others were those who were made new through our Lord Jesus.

76. Heb 12:2 77. Col 1:15 78. 2 Co 5:17

مِوَّمِهُا مِحُفَّمِوُا حَمَّمِهُنَّمِلَّفِ: وْالِوَّفَّا حَمْ. مِفَّ وُاهَّا وَمُّمِ
إِنُا كَمْ حَثَّفَمِ: مِهَّكُمِ حَفَّمِتُنَّمِوِمِ*

(22) أَمِلَ وْمِ قُمِتُنَّا وِهُزِّ هَّمِكَّسَّوِمِ هُمِمِ أَنَّفِ كَحَتَّ إِنُهُا وِنْهِزَّفِ أَنَّفِ مِنَّسَّفِ حَفَّمِ. مِكَحِلَّمِ إِسَّزُنُلَّمِلَ: وِإِنُمِ تَسَّتَ حَثَّفَا أَه كَفَّ وَّالَ حَمْ أَلَّتَفَا: أُفَّ هَّكَّلَ: هَّكَّلَ وِلُا هَّمِصَّسَّ وِحَّمِ هُفَّمِحَّتَّفَّمِ سَّكَّمِ وِشَّمِحُ مِحَّمِ هَّسَّتَ هَّلَ هَّمِفَّتَ هَّلَ: وَّمِرِّلَا كَلَ وُؤُمِفَّمِوِمِ مِكَلَ هُفَّمِكَّتَوِمِ: أَلَّا حَفَّتَّا كَمِ أَسَّتَ هَّحَفَّ وَّمِكَّزُ هَّسَّفَّ هَّكَّمِلَ أَوَّسَّلَا وِفَّبِحُا وِفَّ مِكَّلَّوُا نَّاحَفَّ هَّتَّمِ وِوُّمِ حَمَّفَّ. حَمُا وْمِ وِلُا وُوِفَّ مِلُا هُمِكَّ حَثَّتَفَا لَا هَّاوَّتَ هُزَّفَ؟

حَمُا وِلُا هَّسَّفَ حَفَّحَمِ مِلُا مِرَّكَّ كَلَ فَحَمِ مِكَلَ وُؤُمِفَّمِوُ مِكَلَ هُفَّمِكَّتَوِمِ: هُفَّمِهُا وْمِ هَّبِهُلَا هَّحَفَّمِوِمِ وَّالَ وُّمِ حَمُا أَنَّفِ كَحَتَّ إِنُهُا وِلُا مِوُا فِ هُلَا فُكَّ حَمُا فَكَّ حَمَّفَ كَحَمَّفِ أَسِ هُكَّ وِوُّمِلَّهَّا سِزَّالَ: أَلَّا هَّحُلَّفَ هَّفَّمِبَّ وَّاحَلَّمِ حَثَّفَا. هَّحِوَّمِ وُّمِ أُمِ هَّمِلَّ هُمِكَّ هَّكَّمِلَّ وِهُمِا فَّمُسَ مِوُا حَفَّفَّحَتَّوِمِ: أَمَّ وِحَلَّمِ فِ حَثَّلَ كَلَ وَّتَّا هُكَّ وِلُا إِنُمِ سُتَّا حَمَّفَ: أَلَّا أَهَّسَّفَ هُوَّا هَّفَّسَّ حَمَّفَ هَّكَّلَ*

(23) وْالِوَّزُ هُزِّ هَّمِحُا وِحَتَّلَّا. لَا مِوُا كَلَ هُكَّ حَتَّلَّا هَّتَّفُلَّا أَهَّزِ هَّكَّسُلَ: أَلَّا كَلَ هُكَّ وُّمِ حَتَّلَّا وْالِوَّزُ سِلَّأَلَّمِلَ فِ حَحُا وَّالَهُوُا حَفَّلَّا فِ أَهَّزِ هَّكَّسُلَ وُمِوُا حُا وَّالَهُوُا هَّحِمَّفَّمِ. كَفَّ حَزِ حَتَّلَّا وِفَّ حَزَّفَّلَ: هَّكَّفَ هُكَّ وِفَّلَّسِلَّأَه أَلَّسِلَّا فِ حَهُزِّ هَّفَّلَ.

That is to say, he is the creator of the first things and the one who makes the last things new. Everything came to be through him and through him they were created,[79] as it is written, 'Without him not even one thing came to be'.[80]

24. 'For our Lord was and is from the time his Father is, from everlasting and forever and ever, without limit.'[81] For no one among human beings was perfected until our Lord was perfected before them—while he had no need [to be] except to teach them how they should become perfect. Because of this, he is called 'the first born of the Perfect ones';[82] that is, (c.920) the first Perfect one. Because people fell short of the Perfection through which God created Adam and [fell short of] the purity of heart that belonged to Adam while he had not yet sinned, and [fell short of] the holiness in which he was created in the image of the angels, on account of this, the apostle witnesses, saying, 'In Jesus everything is made new again'.[83] Therefore, our Lord came and was perfected while not needing to be, and was sanctified while not needing to be, and purified his heart just like one who was not pure. He gave a demonstration to people so that they might imitate him and be perfected. He became the first born of Perfection in heaven and on earth. Amen.

25. That great and acceptable and perfect will of our Lord[84] is this: all people should maintain their virginity and empty themselves and sanctify their hearts from all hateful thoughts of sin, and imitate our Lord, lifting up his cross and following him[85] and becoming perfect through his

79. Col 1:16
80. Jn 1:3
81. A free rendering of the Nicene definition of the co-existence of Christ and God, perhaps in the style of Jn 8:58.
82. Col 1:15
83. 2 Co 5:17
84. Rm 12:2
85. Mt 10:38

ﻭﺍﻟﺪﻳﻪ ﻓﻲ ﺣﻴﺎﺗﻬﻤﺎ ﻭﺑﻌﺪ ﻣﻮﺗﻬﻤﺎ. ﻭﺻﻠﻮﺍ ﺃﺭﺣﺎﻣﻜﻢ ﻭﺇﻥ ﻗﻄﻌﺘﻬﻢ ﺃﻭ ﻗﻄﻌﻮﻫﺎ: ﻭﺍﻟﻠﻪ ﺃﻋﻠﻢ.

(24) ﻗﺎﻝ ﺍﻟﻠﻪ ﺗﻌﺎﻟﻰ: ﻭﺗﻌﺎﻭﻧﻮﺍ ﻋﻠﻰ ﺍﻟﺒﺮ ﻭﺍﻟﺘﻘﻮﻯ ﻭﻻ ﺗﻌﺎﻭﻧﻮﺍ ﻋﻠﻰ ﺍﻹﺛﻢ ﻭﺍﻟﻌﺪﻭﺍﻥ. ﻭﻗﺎﻝ ﺍﻟﻨﺒﻲ ﷺ: ﻣﻦ ﺳﺮﻩ ﺃﻥ ﻳﺒﺴﻂ ﻟﻪ ﻓﻲ ﺭﺯﻗﻪ ﻭﺃﻥ ﻳﻨﺴﺄ ﻟﻪ ﻓﻲ ﺃﺛﺮﻩ ﻓﻠﻴﺼﻞ ﺭﺣﻤﻪ: ﻣﺘﻔﻖ ﻋﻠﻴﻪ: ﻭﻗﺎﻝ ﷺ: ﻣﺎ ﻣﻦ ﺫﻧﺐ ﺃﺟﺪﺭ ﺃﻥ ﻳﻌﺠﻞ ﻟﺼﺎﺣﺒﻪ ﺍﻟﻌﻘﻮﺑﺔ ﻓﻲ ﺍﻟﺪﻧﻴﺎ ﻣﻊ ﻣﺎ ﻳﺪﺧﺮ ﻟﻪ ﻓﻲ ﺍﻵﺧﺮﺓ ﻣﻦ ﺑﻐﻲ ﻭﻗﻄﻴﻌﺔ ﺭﺣﻢ: ﺭﻭﺍﻩ ﺃﺑﻮ ﺩﺍﻭﺩ ﻭﺍﻟﺘﺮﻣﺬﻱ ﻭﺍﺑﻦ ﻣﺎﺟﻪ ﻭﺍﻟﺤﺎﻛﻢ ﻭﻗﺎﻝ: ﺻﺤﻴﺢ ﺍﻹﺳﻨﺎﺩ ﻭﻟﻢ ﻳﺨﺮﺟﺎﻩ ﻭﻗﺎﻝ ﷺ: ﺍﻟﺮﺣﻢ ﻣﻌﻠﻘﺔ ﺑﺎﻟﻌﺮﺵ ﺗﻘﻮﻝ: ﻣﻦ ﻭﺻﻠﻨﻲ ﻭﺻﻠﻪ ﺍﻟﻠﻪ ﻭﻣﻦ ﻗﻄﻌﻨﻲ ﻗﻄﻌﻪ ﺍﻟﻠﻪ: ﻣﺘﻔﻖ ﻋﻠﻴﻪ: ﻭﻗﺎﻝ ﷺ: ﺇﻥ ﺍﻟﺮﺣﻢ ﺷﺠﻨﺔ ﻣﻦ ﺍﻟﺮﺣﻤﻦ ﻓﻘﺎﻝ ﺍﻟﻠﻪ: ﻣﻦ ﻭﺻﻠﻚ ﺃﺻﻞ ﻭﻣﻦ ﻗﻄﻌﻚ ﺃﻗﻄﻊ: ﻣﺘﻔﻖ ﻋﻠﻴﻪ: ﻭﻗﺎﻝ ﷺ: ﺇﻥ ﺍﻟﺮﺣﻢ ﻣﻌﻠﻘﺔ ﺑﺎﻟﻌﺮﺵ ﻟﻴﺲ ﺍﻟﻮﺍﺻﻞ ﺑﺎﻟﻤﻜﺎﻓﺊ ﻭﻟﻜﻦ ﺍﻟﻮﺍﺻﻞ ﺍﻟﺬﻱ ﺇﺫﺍ ﻗﻄﻌﺖ ﺭﺣﻤﻪ ﻭﺻﻠﻬﺎ: ﺭﻭﺍﻩ ﺍﻟﺒﺨﺎﺭﻱ ﻓﻲ ﺍﻷﺩﺏ ﺍﻟﻤﻔﺮﺩ ﻭﺍﻟﺤﺎﻛﻢ ﻭﻗﺎﻝ: ﺻﺤﻴﺢ ﺍﻹﺳﻨﺎﺩ ﻭﻟﻢ ﻳﺨﺮﺟﺎﻩ ﻭﻗﺎﻝ ﷺ: ﺃﻻ ﺃﺧﺒﺮﻛﻢ ﺑﺄﺷﺮﺍﻁ ﺍﻟﺴﺎﻋﺔ: ﻗﻄﻴﻌﺔ ﺍﻟﺮﺣﻢ ﻭﺷﻬﺎﺩﺓ ﺍﻟﺰﻭﺭ ﻭﻛﺘﻤﺎﻥ ﺷﻬﺎﺩﺓ ﺍﻟﺤﻖ: ﺭﻭﺍﻩ ﺃﺣﻤﺪ ﻭﺍﻟﺒﻐﻮﻱ ﻭﺍﺑﻦ ﻗﺎﻧﻊ ﻭﺍﻟﻄﺒﺮﺍﻧﻲ ﻭﺍﻟﺒﻴﻬﻘﻲ ﻭﻗﺎﻝ ﷺ: ﻣﺎ ﻣﻦ ﺫﻧﺐ ﺃﺟﺪﺭ ﺃﻥ ﻳﻌﺠﻞ ﻟﺼﺎﺣﺒﻪ ﺍﻟﻌﻘﻮﺑﺔ ﻓﻲ ﺍﻟﺪﻧﻴﺎ ﻣﻊ ﻣﺎ ﻳﺪﺧﺮ ﻟﻪ ﻓﻲ ﺍﻵﺧﺮﺓ ﻣﻦ ﺑﻐﻲ ﻭﻗﻄﻴﻌﺔ ﺭﺣﻢ: ﺭﻭﺍﻩ ﺃﺑﻮ ﺩﺍﻭﺩ ﻭﺍﻟﺘﺮﻣﺬﻱ ﻭﺍﺑﻦ ﻣﺎﺟﻪ ﻭﺍﻟﺤﺎﻛﻢ ﻭﻗﺎﻝ: ﺻﺤﻴﺢ ﺍﻹﺳﻨﺎﺩ ﻭﻟﻢ ﻳﺨﺮﺟﺎﻩ ﻭﻗﺎﻝ ﷺ: ﺍﻟﺮﺣﻢ ﻣﻌﻠﻘﺔ ﺑﺎﻟﻌﺮﺵ ﺗﻘﻮﻝ: ﻣﻦ ﻭﺻﻠﻨﻲ ﻭﺻﻠﻪ ﺍﻟﻠﻪ ﻭﻣﻦ ﻗﻄﻌﻨﻲ ﻗﻄﻌﻪ ﺍﻟﻠﻪ: ﻣﺘﻔﻖ ﻋﻠﻴﻪ: ﻭﻗﺎﻝ ﷺ: ﺇﻥ ﺍﻟﺮﺣﻢ ﺷﺠﻨﺔ ﻣﻦ ﺍﻟﺮﺣﻤﻦ ﻓﻘﺎﻝ ﺍﻟﻠﻪ: ﻣﻦ ﻭﺻﻠﻚ ﺃﺻﻞ ﻭﻣﻦ ﻗﻄﻌﻚ ﺃﻗﻄﻊ: ﻣﺘﻔﻖ ﻋﻠﻴﻪ: ﻭﻗﺎﻝ ﷺ: ﺇﻥ ﺍﻟﺮﺣﻢ ﻣﻌﻠﻘﺔ ﺑﺎﻟﻌﺮﺵ ﻟﻴﺲ ﺍﻟﻮﺍﺻﻞ ﺑﺎﻟﻤﻜﺎﻓﺊ ﻭﻟﻜﻦ ﺍﻟﻮﺍﺻﻞ ﺍﻟﺬﻱ ﺇﺫﺍ ﻗﻄﻌﺖ ﺭﺣﻤﻪ ﻭﺻﻠﻬﺎ: ﺭﻭﺍﻩ ﺍﻟﺒﺨﺎﺭﻱ ﻓﻲ ﺍﻷﺩﺏ ﺍﻟﻤﻔﺮﺩ ﻭﺍﻟﺤﺎﻛﻢ ﻭﻗﺎﻝ: ﺻﺤﻴﺢ ﺍﻹﺳﻨﺎﺩ ﻭﻟﻢ ﻳﺨﺮﺟﺎﻩ

universal love that makes peace with all, as he had said, 'Whoever does not leave everything he has and everything he possesses on the earth and [leave] his father and his mother, his brothers and his sisters, his sons, and his family, and rise above (c.921) sexuality, is not worthy of me'.[86]

Truly, my brothers, whoever does not act this way is not worthy to be glorified with our Lord. Because our Lord had seen that all people fall short of this Perfection, which is only acquired through strenuous effort, since this door is very narrow,[87] a person is able to enter through it only with tremendous effort, and except for the few who compel themselves through lowliness and patience, no one can attain this portion of Perfection. In order that the whole world not be afraid of this effort, and fall short through fear and perish, our Lord compassionately lowered himself and gave other lesser commandments [that] were not very difficult and inferior to that major commandment. People are able to perform them while they are in their homes with their wealth and their wives and children, and [still] be saved.

26. But there is another commandment that is inferior to the first one: 'Dwell with your father and your mother and honor them; do not kill; do not commit adultery; do not steal; do not bear false witness; do not desire and take anything that belongs to your neighbor;[88] and whatever you hate that people do (c.924) to you, do not do to them.[89] Love the Lord your God with all your heart and with all your strength and with all your soul and with all your mind;[90] and love your neighbor as yourself.'[91] Fast and pray in right measure[92] and you will have eternal life, [even] while you have your wealth and are in your house with

86. Mt 10:37, 19:29; Lk 14:26
87. Mt 7:14
88. Ex 20:12-17; Dt 5:16-22
89. Tb 4:16; Didache 1:2
90. Dt 6:5; Mt 22:37
91. Mt 22:39
92. Literally, 'fast your stations and pray at your times'.

حشَه هَسْت هَمْ هَعْمَتْ هَمْ هُلَّسِ وَاهَز: وهَ هِلَا هُحْت هَمْ وَاسِ كَه هَهَمْ وَهنَا كَاوِحُا هِلَاهَوِم هِلَاهَه هِلَاسَتِوِم هِلَاسَتُاْه هَحْتَتِوِم هَحْهَهَهَه: هَهَحْلَا هَ هَهَ أَهَهُ لَا هُوْا كَس.

هَهَزَأَاسِ أَسْت: وهَ وهُصْ لَا حُبْ لَا هُوْا وحَم هُزَ تَعلَحْس. هَهَهَّلا وَسُا هُزَ وهُسَم حَهَه كَحَهَ حَتَنُهُا هَ هُوْا حِهَزَهاُا: هَهَهَّلا وَحأَهحرُبَا هِ أَحَسُا هَهَهَسُا: هَهَهَّلا وَاحَس وَه هُنَا أَوِحُا هَحَّس: هَحأَهحرُبَا هِ هَحَّساُا هزا اِنَم حُلَا هَ: هَالَا أَ وَحَتلَا وهَهأَحرَّب هَحَّس حهَهصُهُا هَهَهَهحزُهَاُا: لَا هَبوَصَ كَه حَهُوْا هسُاُا وَحِهَزَهاُا: هَهَهَّلا وِلَا تِسَلا كَه حُحهُا صَلَه هَ هُنَا أَهحرُبَا: هَهَفَه كَه هَ وَسحَه هَلَحَ كَه: أَاوَهَ هُزَ حتَسهَهِم هَتِحَ هَهبُبَا اِستَبَا وَاخَوَّم هِلَا أَحَسَّب هَحَّس: هَحُلَّ هَه هَهبُبَا وَحُا أَسلَّهَهاُ: هَهزَب حَتَنُهُا حُبَّب حَهَه كَ حصُلَّتهَهاُ أَنَه هَحتَهَّتهَهاُ هَم تَهَتهَهاُ هَم حَتَتهَهاُ هَسُلَم.

(26) أَسلَهِم وِب هَهبُبَا اِستَبَا وَهلَّسلَّه هَ هَبهُمُا: وَهزَ كَم كَم أَحَم هَاهُم هَهَزَ أَنَهاُ: هِلَا أَهلَّهَلا: هِلَا أَاَّهوَ: هِلَا أَ أَنَّحت: هِلَا أَهوَبِ هُهوَّهَا هَهزَاُا: هِلَا أَاَّلا هِأَهَت هَبْم وَاسِ حَسَحزُم: هَهَبْم وهُنَا أَبِ وَتحبَهاُ كَم حَتَنُهُا لُا أَحَبْ حَهَه أَبِ. هَوَسَم حَهزَبُا أَحَهُم هَ هَحَه كَحُم هَهَ هَحَه سَكُم هَهَ هَحَه تَعهُم هَهَ هَحَه وَحسُم: هَاسَت حَهَزَهُم أَم تَعهُم. هَبَهم حَاهلَّهتَوَسَم هَلَا حَبْتَسَم هسُنَا أَبِ سَنَا وَحَكَم: هَ حَتهَتَم أَبِ هَحَهلَم هَم

your wife and children. But if you desire to reach that great and perfect portion, 'Imitate me and be glorified with me; leave everything and take up your cross and follow me; but if not, you are not worthy of me'.[93]

27. Understand from this that people are saved if they do as they were commanded—[following] that precept that is lower than that perfect and superior precept, [even] while they are married and possessing wealth. [This is clear] by that demonstration when our Lord entered the house of Zacchaeus, a sinner and an extortioner and doer of evil things, and, admonishing him made him a disciple with these commandments, which are inferior to Perfection.

[Jesus] did not say to him, 'Unless you leave your wife and your house and your children and empty yourself from everything you own, you will not be saved'. Look, the response of Zacchaeus makes it clear that our Lord admonished him in such a way that he need not empty himself, because he knew that he could not reach the power of that great portion. (c.925) Zacchaeus said, 'Everyone whom I have cheated I will repay four-fold, and half of my wealth only I will give to the poor'.[94] See, while he did not say to our Lord, 'I will abandon everything I have', our Lord did say the following to him, 'Today salvation has come into this house'.[95] Zacchaeus shall be called a son of Abraham, he who when he promised to repay their lords what he had extorted had said, 'Half of my wealth only I will give'.[96] But whoever gives to the poor half of his wealth while not defrauding anyone, look, is he not greater than Zacchaeus, who was called righteous? When he gave two portions of his wealth, look, does not he grow greater still? Whoever gives all he possesses to the poor and the strangers, look, is [that person] not better and greater?

93. Mt 10:38; Lk 14:27
94. Lk 19:8
95. Lk 19:9
96. Lk 19:9

أَيمالُم هَحتَتِه. ا وْم رُحَا أَيم وْحهُه همُلَا وَحلَا هَّحِسنالُ
حهَه مْحهْحَمْم هههَه همُلَا مْحه لهوْهَا همْه لهمَّحس: همْه مْحهْحَمْم هههَه
رِّحصُم ولُا حُمَّوه: ٥١لُا لُا هُوْا أَيم كَّه.

(27) همْه هُوْا لهمَّحصُا وسُلم حتَت لِمُا ا حُبَّم أَسم وْلِاهَّمْحُا همْحسُا وْحسُا رِّحسُا هَه هم همَّسمَّم وْحسُا همْحسُا همْه مْحهْحَمْم هَه حتَتِه همْه مْحهْحَمْم هَه حهَه همْه لهمَّحصُا: هَه هُه لهسَّمُا وحَّه أَوالم همْه: ححَّمُه وَرَّه مُلهُا همْه مْحَبِ حَتمُا: هَه أَوالم هَه حهَه همْه مْحهْحَمْم هَه حهَه همْه مْحهْحَمْم هَه حهَه همْه مْحهْحَمْ

28. Therefore, let no one say that whoever does not empty everything he has and follow our Lord is not saved. If people then desire to become sons of Abraham while being wealthy, as Zacchaeus had become, they will grow in abundance and receive whatever is better in the kingdom, as our Lord said to the Jews, 'But if you had been sons of Abraham, you would have done the deeds of Abraham,[97] and you would become the sons of Abraham through the deeds of Abraham, while you are with your wives and your children and your wealth (c.928) as when Abraham was with his wife and children, with his servants and all of his possession'.

[Abraham] did not treat anyone badly and he removed from them many evil things. He did good things with his wealth for all the people who were in need and encountered him. He walked among them and treated well [equally] the good [people] and the evil, those who treated him badly, and those who treated him well. With these he became an heir in heaven and an excellent example for all the generations after him so that they might imitate him. Because of this he became great and was glorified and called the ruler of the feast[98] so that all the Upright and the righteous might be comforted in the bosom of his righteousness.[99]

29. You see that whoever wishes to imitate [the example][100] and hope of Abraham will be called by the righteousness of Abraham. For it is written in this way in [the Psalms of] David about people who love visible gain and property and marriage and children, yet wish to become Upright ones while keeping their possessions and be saved on the day of our Lord [for] eternal life. The prophet said the following, 'O Lord, who shall dwell in your tent and who shall dwell on your holy mountain,[101] among those who have property and visible possessions'. The Lord said to him, 'Who-

97. Jn 8:39
98. Mt 8:11
99. Lk 16:23
100. *Hawreh* ('the example of . . .') missing in Ms R.
101. Ps 15:1

(28) لَا هُصَّلِائهِ نَاهَذ: وِلَا مِنْا هَى وِلَا هْهِلَّوْهِ هَى هَّلا وَاسِلا كْهِ: هُالَّا حُلَّوْ هُذَّ. لَ رُحْمِ هُصَّلا حنَّتنُهُا هَ أَسلَّهِهَّى حنْهِهَّتهَّهِ هِهْهِ حنَّتُا وَاحنُهُم أَمَّى وَهِهُا آهَ: ەأُەح هْهِلَمْلَوَّى هَهِهَّحَى هْنْم وَهنَلَوْ حهَّحَهَّهِاُا: أَمَّى وَاهَذ هُذَّ حَنَّهِهِوْتُلا: وَاكْهِ حنَّقِهِ هِهَّسلَّهِ وَاحنُهُم: حَضَّهِهِ وَاحنُهُم حُبَّى هِهَّسلَّهِ: هِهُمِ هِهَّسلَّهِ حنَّتُا وَاحنُهُم حَضَّهِهِ وَاحنُهُم: هَ أَسلَّهَّى هَى نْهِتَّهَّى هِهَّ حنَّتَّهَّى هِنْهِهَّتَّهَّى: أَمَّلُا وِهَ أَسلَّهِهِ هِهُا أَحنُهُم هَى أَيلَّاهِ هِهَ حنَّقِهِ هِهَ هِهَّهِ حَضَّهِهِ هِهَ هَّلا هُسْنُه:

لَا أَهَاهِ كَحنَّتنُهُا: هَاحَذ هُسَّى هِهَّسلَّهِ حَتهُاُا هَيَّتاُاُا: هَحَذ هُخُاُا هَى نْهِهَّقِهِ كَحنَّتنُهُا هَحَّسلَّهِ وَهِسَّهَى هِهَ هِهَّسلَّهِ هِهَ هَّحِكَّى هِهَ هَّلا حلَّاهِ هِهَّسلَّهِ هَاهْلَا حلَّاهِ هَحَّتقا هَّلَّاكَ هَاهْلَا وَاهَاهِ كَ. هَحنُهَ هَاهَ مُناُا حَهِهُا هَاهُا سُوزُا هَّهَّنُا حنَّتهَا هَحَّسلَّهِ وِحَلَّى هِهَّ هَى نَلاوَّهِ. هِهَّلا هُا مَّحَ هَاهلَّحَ: هَاهنَّ وَهِهُا وَهِسَّهُا: وِهَحَّسلَّهِ وَهَّتا هَّوَّمقا حَهَّحُا وَوَّهَّهِاُه نَلائسَّهِ.

(29) سُوَّا أَيلَ وِهَّى هَى وِرُحْا وِنَلاوَّهِا... هِهَّحِنَّهِ وَاحنُهُم: هْهِلَّهِنَّا حرَّوَّهِاُه وَاحنُهُم. حلَّمَ حِنَّ هِهَّنُا حبَّوَّهِ حَلَّائهِا أَسْلَى وِنُسهَّى هَاوُنُا وِهْهِلَّسوَّا هِحَسنُا هِوَّهِكَّا هَحَتُنَا: هِرُحْمِ وِنُهِهَّى هَاتْا هَّ حنُهِأَهاهَّى أَنَّهِ هِنَّسَى حَهِهْهِ وِهُذَّ سَتْا وَحنُكَّى. أَهَذ بَحُنا هِهَّنُا: هُذَا هُنَّهِ نْهِهَذ حهَّهِحنُ هِهَّنَّهِ نْهِهَّا حَهُوِنُ هَبَّهِا هَى أَسلَى وَاسِلا حَهَّى هَسُنُا هِنِهأَهاُا هْهِلَّسَّنُهُاُا. هَاهَذ كَ هَذ هُذَا:

ever walks blamelessly and does (c.929) righteousness by means of his wealth and does not plan to do evil to anyone, neither in his heart nor with his tongue, and does not receive a bribe against anyone who is human, and does not harm anyone, neither the evil ones nor even the good ones, and neither the guilty nor the innocent'.[102]

But he will speak truthfully as [if] before God and dwell among the people who assail him [by] their judgments and their quarrels, and rejecting with his eyes those who provoke God with their evil deeds,[103] lest observing them he imitate their provocative deeds. He loves and honors those who fear the Lord[104] and comforts them by means of his possessions, listening to everyone who is afflicted and in need, hearing their words and receiving them, and providing an apologia for his deeds. He does not deceive concerning whatever they desire through him, and he does not lend his silver with interest,[105] but lends to the poor and takes from them [only] what he loans with his principle and not with interest. He gives to those who have nothing on account of God who commanded him, 'Give, and you will have righteousness in heaven,[106] and our Lord will reward you when this world and all in it has passed away'. He does not take a bribe against the innocent in order not to pervert justice on an innocent one and have him die by judgment on the day of our Lord.

Whoever (c. 932) does these things and endeavors to pray and fast in right measure[107] will not be troubled on that day of Judgment. Whoever acts this way will dwell in

102. Ps 15:2-5
103. Ps 15:2-5
104. Ps 15:2-5
105. Ps 15:5
106. Mt 6:1
107. Literally, 'through prayer according to his times, and then with the fast of his stations'.

ᠬᠤᠯᠠ ᠪᠠᠭᠠᠰᠬᠠ ᠪᠤᠯ ᠪᠠᠭᠠ ᠣᠨᠴᠠ ᠬᠥᠭᠵᠢᠯᠢᠢᠨ ᠳᠤ ᠪᠠᠰᠠᠭᠤᠯᠤᠭᠰᠠᠨ ᠣᠯᠠ ᠳᠠᠮᠵᠠᠭᠠᠨ ᠤᠨᠴᠠ ᠰᠡᠮᠡᠯᠢ ᠬᠡᠨᠡᠭᠡ ᠨᠠ ᠴᠢᠭᠠᠯᠠ ᠣᠯᠠ ᠴᠢᠭᠠᠯᠠᠭᠠ᠃ ᠠᠭᠤᠰᠪᠠ ᠵᠠᠯᠠ ᠪᠠᠢᠬᠠ ᠪᠡ ᠨᠠ ᠪᠠᠯᠴᠠᠯ ᠣᠯᠠ ᠰᠤᠭᠠ ᠬᠡᠰᠡᠭᠡᠯᠡᠭᠰᠡᠨ ᠨᠠ ᠬᠡᠭᠡᠴᠡᠭᠡᠯᠡᠭᠰᠡᠨ ᠠᠭᠤᠯᠠ ᠬᠡᠯᠡᠭᠴᠢ᠃ ᠣᠯᠠ ᠬᠡᠷᠡᠭᠰᠡᠭᠴᠢ᠃

ᠠᠯᠠ ᠠᠭᠤᠷᠠᠮ ᠪᠠᠯᠭᠠᠰᠤᠨ ᠳᠤ ᠪᠠᠢᠭᠤᠭᠰᠠᠨ ᠣᠨᠳᠠᠭᠠ ᠬᠡᠪᠡᠷ ᠰᠠᠭᠤᠯ ᠪᠠᠭᠠ ᠪᠤᠯᠭᠠᠨ ᠳᠤ ᠪᠠᠢᠭᠤᠭᠰᠠᠨ ᠪᠠᠢᠭᠤᠯᠯᠠᠭᠠ᠃ ᠣᠪᠣᠭ ᠪᠤᠶᠤ ᠬᠡᠨ ᠪᠠᠢᠭᠤᠭᠰᠠᠨ ᠪᠠᠢᠭᠤᠯᠯᠠᠭᠠ ᠪᠤᠶᠤ ᠬᠡᠨ ᠪᠠᠢᠭᠤᠭᠰᠠᠨ ᠪᠠᠢᠭᠤᠯᠯᠠᠭᠠ ᠪᠤᠶᠤ ᠬᠡᠨ ᠪᠠᠢᠭᠤᠭᠰᠠᠨ ᠪᠠᠢᠭᠤᠯᠯᠠᠭᠠ᠃ ᠣᠨᠳ

my tent and reside on my holy mountain that is the comfort to come for the Upright, says the Lord Omnipotent, who seeks and judges and kills the evil ones, yet saves and forgives everyone who listens to him and does the will of our Lord, for to save the penitent or to kill the wicked is his prerogative.

The end of the thirtieth *Memra*.

So are finished in this book the above thirty *memre*, which are about the ways of Perfection and about the discernment of the commandments of our Lord that were set down by the blessed one who did not make known his name.

ھادئا ۋاكلىم

جھمھس ەھۋا كھۇەر ھېئغا ۋاسلاەجە بىسا ۋكلىم كھاتا ئاھ ھىئا ۋشلاسىب ۋھە ئاكس ەۋلى ەھلھلا كھتقا ەھە ھىسا ەھە ھھكم ھىكم كشلا ھې ۋھھس كە ەنكب زكىئە ۋھزى: ۋھە ۋئسا كلىتكا ئە ۋىمھلھلا كتزھىدا ۋۋىكە ەۋە.

ھكم ھادئا ۋاكلىم.

ئھلىئە ۋې كھلىكا ھئا ۋھې كدلا ھادتا ئاكلىم ۋىلا ۋەكتا ۋكھھزەئاا ەكلا ھۋۇھ ھەۋمتىئەجە ۋھزى ۋھھېم كھۇھكئا ۋلا ئەۋس ھھھە.